DOCUMENT RESUME

ED 370 827 SO 023 169

AUTHOR	Herrera, Marina; Gaston, Maria Luisa
TITLE	Quincentennial of Evangelization: A Time for Reflection and Action.
INSTITUTION	National Catholic Educational Association, Washington, D.C.
REPORT NO	ISBN-1-55833-078-X
PUB DATE	92
NOTE	97p.
AVAILABLE FROM	National Catholic Educational Association, Suite 100, 1077 30th St., N.W., Washington, DC 20007-3852.
PUB TYPE	Guides - Classroom Use - Teaching Guides (For Teacher) (052) -- Reference Materials - Bibliographies (131)
EDRS PRICE	MF01/PC04 Plus Postage.
DESCRIPTORS	*American Indians; Blacks; Catholic Educators; *Catholics; *Christianity; *Culture Contact; Elementary Education; Hispanic American Culture; Instructional Materials; Multicultural Education; Nuns; Priests; Religious Education; Western Civilization; *World History
IDENTIFIERS	Columbus (Christopher); Columbus Quincentenary; *Evangelization; *Missionaries

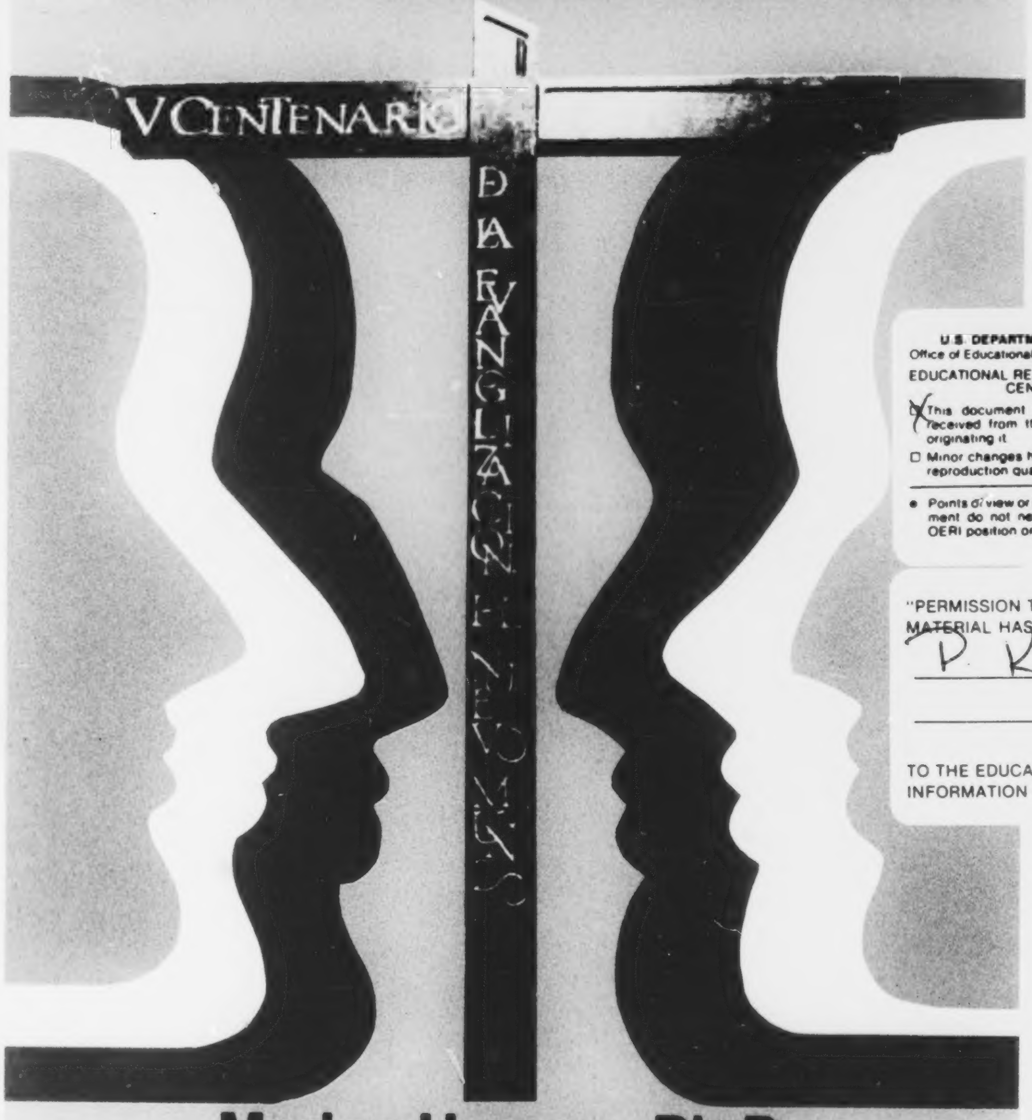
ABSTRACT

This document is intended to help Catholic educators and their students examine efforts at evangelization over the 500 year period since Christopher Columbus' voyage united the eastern and western hemispheres. The first of three sections has study guides for teachers focusing on six themes: (1) the legacy of Columbus; (2) evangelization: then and now; (3) missionaries: witnesses to the Christian message; (4) the Americas: an encounter of peoples; (5) ecology and the Christian; and (6) the new America: an exchange of gifts. Each of these study guides has three parts: (1) a reflective article that gives the instructors some basic information on one of the six themes; (2) learning activities grouped by grade level that can be integrated into different subjects including mathematics, history, geography, literature, science, and religious studies; and (3) a list of resources that teachers may examine to expand their information base on the particular theme. The second section provides a list of resource material on topics dealing with the quincentennial of evangelization. This resource list is divided into 11 sections: (1) publications and video resources for the fifth centenary; (2) promotional resources; (3) liturgical resources; (4) educational or learning resources; (5) other publication resources; (6) newsletter resources; (7) magazine resources; (8) video or audiocassette resources; (9) a "mixed bag" of resources; (10) bilingual resources; and (11) additional organizational resources. The third and last section presents 13 pictures and brief biographies of 15 key figures involved in the early evangelization of the Americas. A quiz on Columbus that can be used as an introduction to the whole study is included. (DK)

ED 370 827

QUINCENTENNIAL OF EVANGELIZATION:

A Time for Reflection and Action



U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☒ This document has been reproduced as received from the person or organization originating it
☐ Minor changes have been made to improve reproduction quality
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
P. KOKUS

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Marina Herrera, Ph.D.

National Catholic Educational Association
Department of Elementary Schools

SO 023 169

BEST COPY AVAILABLE

Quincentennial of Evangelization:
A Time for Reflection and Action

Marina Herrera, Ph.D.

With a detailed resource section
by Maria Luisa Gaston

National Catholic Educational Association
Department of Elementary Schools

© 1992 National Catholic Educational Association
Suite 100, 1077 30th Street, NW
Washington, DC 20007-3852
(202) 337-6232

ISBN No. 1 55833 078-X

Table of Contents

Preface v

Introduction ix

Study Guides 1

- The Legacy of Columbus 3
- Evangelization: Then and Now 11
- Missionaries: Witnesses to the Christian Message 19
- The Americas: An Encounter of Peoples 25
- Ecology and the Christian 33
- The New America: An Exchange of Gifts 39

Resource Materials 47

Key Figures in the Evangelization of the Americas 69

- Photos of Some Early American Evangelizers 71
- Biographies of Some Early American Evangelizers 75
- Guadalupe Apparitions 78
- Columbus Quiz 79

About the Authors 81

Preface

Background

According to tradition, 500 years ago this October 12th Christopher Columbus arrived on the lands which were to become known as the Americas. During the Admiral's life he received much praise and also much criticism. This seesaw of affirmation and condemnation has continued to the present day. One of the themes in this book provides insights into his life and times. While much controversy about Columbus himself continues to swirl, one fact is clear. With his making known to Europeans the existence of these lands and their inhabitants, the Christian evangelization of the peoples of the Americas began.

Because of the controversy over what Columbus symbolizes, some people have chosen to ignore this anniversary. If Catholic educators were to do this they would betray the principle of honesty upon which all Catholic education rests. If Catholic educators were to ignore this anniversary, they would reject the challenge of Pope John Paul II and the American Catholic bishops to examine our efforts at evangelization. This small booklet seeks to provide Catholic educators and their students with help in these two areas.

With the assistance of the office of the Ad Hoc Committee for the Observance of the V Centenary of Evangelization in the Americas of the National Conference of Catholic Bishops, the National Catholic Educational Association Department of Elementary Schools presents this publication.

The book contains three sections. The first section contains the study guides for the teachers. The second section provides a list of resource material on many topics dealing with the quincentennial of evangelization. The third and last section presents pictures and brief biographies of key figures involved in the early evangelization of the Americas.

This book does not present exhaustive information nor cover all themes associated with this 500 year period. Nor is this small publication intended to provide an in-depth study of the six chosen themes. Rather this manual seeks to motivate students and educators to become more involved in this discussion and to provide them with suggestions on how to become better informed. This is why throughout the book considerable space has been given to references.

Study Guides

The originators of this project recognize that because of many demands teachers sometimes do not have the time to undertake the detailed research on topics that they would like to do. Nevertheless a teachable moment presents itself and students are thirsting for knowledge. This fall and the coming year presents such a teachable moment when political leaders will commemorate the voyage of Columbus, when movie companies and television shows will dramatize the European encounter with the Native Americans, when the media will digest detailed research studies into thirty second sound bites or brief articles. Catholic school educators and students must intelligently enter into these discussions.

The first section of this manual presents study guides for teachers on the following six themes:

The Legacy of Columbus
Evangelization: Then and Now
Missionaries: Witnesses to the Christian Message
The Americas: An Encounter of Peoples
Ecology and the Christian
The New America: An Exchange of Gifts

This program of six themes is not envisioned as another subject to be added to the curriculum. Rather the developers of it see in the school's existing curriculum many topics into which these themes can be integrated. Efforts have also been made to provide suggestions and activities that can be used by teachers on all grade levels from kindergarten to grade twelve.

Each of these study guides has three parts to it.

1. **Reflective article** - These short articles on each of the six themes are written for teachers and seek to give the instructors some basic information on the themes. Again no attempt is made to be exhaustive in these few pages. These articles provide the teachers with sufficient information to begin to develop a lesson plan(s) for the students which will lead the students to undertaking some activity related to the theme.

2. **Activities** - Each article is followed by a number of instructional activities. These learning activities provide the teachers with some ideas that students may undertake to deepen their knowledge and appreciation of the particular theme. While the activities have been grouped according to grade level, teachers should examine all the suggested activities and adapt the two or three that they feel are best for their classes. These instructional activities can be integrated into many different subjects including mathematics, history, geography, literature, science and religious studies.

3. **Resources** - The final part of each study guide contains a list of resources that teachers may wish to examine to expand their information base on this particular theme. Teachers might also suggest some of these resources to students as they do research on a particular aspects of the theme.

The six study guides were written by Dr. Marina Herrera.

Resource Material

The second section of this manual is quite comprehensive. School librarians seeking to enhance both their book and media collection will find this section especially helpful. Teachers of upper grade students and students seeking to do more in-depth research will discover in this section many valuable resources. The entries include a brief description, the price and where the materials can be purchased. This resource list is divided into 11 sections.

I. Publications and Video Resources for the Fifth Centenary
II. Promotional Resources
III. Liturgical Resources
IV. Educational/Learning Resources
V. Other Publication Resources
VI. Newsletter Resources
VII. Magazine Resources
VIII. Video/Audiocassette Resources
IX. A "Mixed Bag" of Resources
X. Bilingual Resources
XI. Additional Organizational Resources

The Resource Materials section was complied by Maria Luisa Gaston

Key Figures in the Evangelization of the Americas

This section contains photos and very brief biographies of the early American evangelizers. It also contains some information on Our Lady of Guadalupe and a quiz on Columbus which can be used as an introduction to this whole study.

This section was developed by Catholic News Service.

Acknowledgement

The Department of Elementary Schools of NCEA acknowledges its deep gratitude to those who made this manual possible. Dr. Marina Herrera researched the themes, wrote the articles and created the instructional strategies. Her work forms the backbone of this publication and will be most appreciated by teachers. Maria Luisa Gaston had the vision to propose such a publication for our Catholic schools and the persistence to ensure that such an instructional manual was available to our teachers. She has examined countless publications and other materials to create the extensive Resource Materials section. The final section which provides information on key evangelizers in the Americas was created by Catholic News Service for the Catholic periodicals that are part of its network. It generously allowed these materials to be published in this manual so teachers could share them with their students.

The Department of Elementary Schools trusts that this small manual will achieve the two goals stated above. It hopes that the information provided will lead people to reflect on these themes and to undertake concrete actions that will improve our appreciation for our brotherhood and sisterhood in Christ Jesus.

Mary Ann Governal, OSF President	Robert J. Kealey, Ed.D. Executive Director

Department of Elementary Schools
August 23, 1992
Feast of St. Rose of Lima

Introduction

A three-year process of reflection on the Fifth Centenary is reaching its culmination, with a variety of educational materials available from public/civic and religious groups. Many are excellent, but some are caught in the polarization of the Columbus controversy, looking at the Quincentennial exclusively from the "pole" or view of the Native Americans and the tragic consequences of conquest, or from the "pole" of "Columbus' daring adventures," the "discovery" of lands, peoples and products unknown to Europeans of his time.

The U.S. Bishops' Fifth Centenary Committee has tried to avoid being boxed into one-dimensional perspective, attempting rather to bring a multi-cultural and multi-disciplinary focus, and a healing attitude to the analysis of a complex clash/encounter of peoples and cultures that has been taking place for the last 500 years, not just in 1492. "As in the ancient practice of 'jubilee' there must be both reconciliation and rejoicing, for the world is woven of good and evil...Without forgiveness there is only the past to remember and mourn, and no future to hope for..." And we need hope, in our homes and in our schools and cities, "we need holiness not hate, we need virtue not vengeance." These are quotes from our Committee members and consultors. And the pastoral letter *Heritage and Hope* challenges us to acknowledge the sin and the grace, calling all to conversion..."we speak of challenging not only individuals but society to change,...the Good News challenges us to transform every aspect of the work place in light of the Gospel."

By integrating faith and Gospel values into the various subjects as they relate to the Quincentennial themes, we hope in this book to make a unique contribution, different from other educational resources. As you use this material, we ask that you try to achieve this four-fold objective of dialogue, study, prayer and action:

- dialogue: inter-cultural awareness and understanding about the various native and immigrant peoples;
- study: information and insight into the history of the Christian faith in the Americas;
- prayer: personal and communal faith experiences, of renewal and reconciliation and recommitment to mission; and
- action: changes in curriculum, staff and school activities, as a fruit of the faith experiences and the multi-cultural awareness gained in the Quincentennial observance.

That is the challenge of 1992: it is not so much about what "they" did or did not do in 1492, but about us today. Have we learned from the past, to become a reconciling community today, to be ourselves dreamers and doers of God's dream for humanity? What passion, what consciousness, what gospel values do we bring to the issues of today... racism, children and families, health or the environment, cooperation between peoples and nations and religions...to achieve peace and justice, so that our "old" world may truly become a "new world"...?

Let us go beyond the "sarape syndrome," when we use a 'sarape' on an altar, a special ethnic decoration or food, a foreign language text or activity for one day of the year... let us truly engage in inter-cultural dialogue, a reciprocal learning process, and be willing to be changed by it.

The Americas have been the laboratory for social pluralism. We are still involved in that dynamic. The U.S. has become the most multi-cultural nation on earth. Do our Catholic schools reflect this? We must let the Quincentenary sensitize us to accept the risks of our own future.

In this Quincentenary year, in reconciliation and renewal, let us plan for the next 500 years, affirming the diversity and richness of peoples and cultures, races and tradition that make up who we are today as people of the Americas, diverse in heritages, united in hope.

Marie Luisa Gaston
Fifth Centenary Coordinator
Ad hoc Committee for Observance
of the V Centenary of Evangelization
in the Americas
National Conference of Catholic Bishops

Study Guides

written by
Marina Herrera, Ph.D.

V Centenary Cross similar to the one that was planted in Santo Domingo (circa 1514) in the place where the first Cathedral in the Americas would later be built. The Cross was given by Pope John Paul II to the Bishops of each of the Episcopal Conferences of the Americas as a symbol of the New Evangelization.

The Legacy of Columbus

In this quincentenary year of the first westward voyage of Christopher Columbus in search of the Orient, a voyage that brought his tiny flotilla of three ships to the shores of the Americas, controversy has raged as to the meaning of this event. What did take place? Was it a discovery, and for whom? Should there be celebrations of the event or angry demonstrations? On this five hundredth anniversary do we have cause to celebrate or do our reflections on this meeting of two worlds—Europeans represented by Columbus and his companions on the one hand and the native Tainos, Caribs, and Arawaks of the Caribbean islands on the other—call forth a much wider and contradictory gamut of emotions, expressions and actions?

Answers to this questioning in respect to the meaning of what has been loosely called "the Discovery of the New World" may be set in a better perspective for our Catholic teachers and students if we endeavor to understand the event through the eyes, so to speak, of both protagonists in this drama, the European newcomers and the native inhabitants of these Americas.

In attempting to do so, we must constantly remind ourselves that no matter how much we may empathize with the goals professed by the newcomers, or the reality experienced by the native inhabitants, the original actors in the drama have long passed from the scene, so that blame or praise for what happened in this turning point in human affairs should not lead to a festering of old resentments but to a learning of the lessons of history by all of us, both in the nations of Europe that have played such a role in populating the Americas and the nations of the Americas where the events that we commemorate took place. No easy solutions or superficial answers are possible nor desirable, only a profound sense of wonderment when reflecting on the overpowering impact that the events, the ideas, the nation, the theology, the philosophy and the law of European culture mediated through a small country shaped and continues to affect the lives of the peoples of the entire continent.

It has been said that the modern age began in 1492. It can also be said that the reflections, studies, and awareness provoked by the anniversary of that crucial year will give rise to a new sense of what America was, is and ought to become. That is the goal of these reflections: by bringing together the disparate worldviews of the European protagonists of those events and the fresh voices of the descendants of those who in their flesh felt both their positive and negative impact, we shall revitalize the dreams and visions expressed by generation upon generation of those whose life has unfolded on this continent.

The Newcomers

Let us first look at the event of the discovery from the perspective of the newcomers—not because it is more important but because there are plenty of sources that can help us bring to life the thoughts and life of the man who led the expedition we are celebrating—and specifically through the eyes of Christopher Columbus and his companions, the prime actors in this drama. What they experienced was indeed for them a discovery, a finding of a world and its peoples and their customs of whose existence they had been quite unaware. It was a world they had chanced upon while in quest of something else—the Orient that they knew existed, however mythical and fantastic their conception of it. With their minds filled with the quest for the fabulous riches of China and Japan they encountered this other world, the Americas, which their leader Columbus promptly and persistently interpreted in terms of his original quest. How many misunderstandings were to arise from this case of mistaken identity!

Who was this Christopher Columbus? What was the nature of the world which formed his mind-set, shaped his vision and gave impetus to that extraordinary movement westward of people, religious beliefs and misbeliefs, languages and cultures initiated when he set sail with his three tiny ships from the harbor of Palos de Moguer in southern Spain? To understand the man Christopher Columbus, we must first become acquainted with the world from which he came.

The World of Christopher Columbus

The fact that Columbus could move freely from Genoa—Italy as a state did not exist until the second half of the 19th century—to Portugal, and on to the court of Queen Isabel in Castilla, says something about the mobility of people and ideas in the (Catholic) Christian world of the Europe of his time. The expansion of Islam into Christian Europe had been halted, though the Holy Land was still in Islamic possession. On the Iberian peninsula, the Moors had been defeated. Unless they accepted conversion to Christianity they were forcibly expelled from the Spanish kingdoms. Nonetheless, their influence persisted through their achievements in art, architecture, and mathematics. The Protestant Reformation had not yet divided Europe into two Christian camps. Still among the Catholic Christian princes there were bitter rivalries which were only matched by their fear of and antagonism to a militant Islam, still capable of engulfing them both.

This was a world in a ferment of peoples and ideas, rich in discoveries in astronomy, new perspectives and tools in painting and sculpture, new images and plots in literature, new frontiers, symbolized especially by William Caxton and the invention of printing, which made possible the communication of ideas and information on an unprecedented scale. And yet that world was too small, too tired from conflict, and too confining for adventurous spirits, too burdened by religious and philosophical intransigencies. It was time to go forth on the mare ignotum (the unknown sea) to discover new worlds. It was time for Christopher Columbus.

Christopher Columbus

Columbus' origins, in spite of all the attempts to uncover every aspect of his life, are shrouded in some mystery. His own attempt to obscure his true identity have led many scholars to suggest that he was the son of Jewish parents, a converso, as Jews who embraced Christianity for survival were called. He appears to have been born in Genoa; but there is evidence that from his early teens his life was one of constant movement.

Christopher Columbus had to overcome the skepticism of those who doubted it was possible to get to the East by sailing West. He had to make friends who could support his plans. He also had to charm and convince those who perhaps without fully understanding what he had set out to do had the direct ear of persons crucial to the realization of his plan. It was not an easy task. He was in today's terms, the creator of an idea, the presenter of the plan, the searcher for the grant which could support his endeavor, the scientist needing to keep abreast of all that was happening on the seas so as not to miss the slightest bit of information that could confirm or contradict his inner convictions. Because he belonged to one country and was looking for support in another, he had another difficult hurdle to overcome.

Those were not easy years for the kingdoms of Castilla and Aragón, engaged as they had been in a ferocious battle to regain full control of both realms by defeating the Moors and finally driving the last Caliph out of Granada on January 6, 1492, an event witnessed by Columbus. Though the kingdoms were drained of financial resources, the consolidation of power in the hands of Isabel and Fernando, the Catholic Monarchs, had provided plenty of enthusiasm and created new goals, both elements important in Columbus' quest for support. Columbus was successful in this quest despite the opposition of the royal counselors who had been advised that Columbus' calculations were inaccurate. Besides, Fernando was much more concerned with continuing his military exploits, not with embarking on the chimera of a foreigner of untested trustworthiness. It was Isabel who finally committed her moral and financial support to Columbus' endeavor, despite Fernando's indifference and the gainsaying and naysaying of Columbus' detractors and enemies. It was against this background of halfhearted support that Columbus sailed westward with his three ships to discover the Orient and all its treasures.

The Inhabitants of the Americas

Meanwhile, blissfully unaware of their need to be "discovered" by anyone, the inhabitants of these Americas pursued their lives of profound cultural diversity, from the most sophisticated to the most primitive, from the most pacific to the most warlike. Our knowledge of the native peoples of the Americas in the closing decade of the fifteenth century and in the early sixteen hundreds comes almost entirely from the diaries and journals of Columbus and his correspondence with the Spanish Crown, and from the voluminous correspondence, histories, debates and other writings of defenders and detractors of the indigenous inhabitants—both religious and lay—and from official decrees and actions in their regard. What concerns us especially here is what we may call the time of Columbus, a period of little more than a decade from his first sighting of what he believed to be the Orient to his return in disgrace and in chains to the Spanish mainland. Despite the European mind-set and preconceived religious and cultural biases of the new arrivals to the

Americas, a vivid and impressive picture of the native peoples emerges from the sources available to us.

Columbus' first impressions of the Caribbean islands and peoples he encountered there were highly favorable. Here was a garden of Eden whose inhabitants lived in a state of innocence. In the warm and temperate climate they went naked and saw it as no shame. They were entirely peaceful, content with a sufficiency, entirely without greed for domination or worldly possessions. They did not seem to engage in external recognizable religious worship, but because of their friendly disposition the Admiral thought they could easily be led from their their pagan ways to a belief in the one true Christian God. The welcome accorded Columbus and his companions only served to confirm these impressions.

Columbus' rosy expectations that his idyllic portrait of the native Tainos was a prelude to wonderful benefits to the Spanish Crown as well as an opening to the blessings of the Gospel for the indigenous peoples conflicted with reality. The ardent defender of the humanity and civil and religious rights of the peoples of the Americas, the Dominican friar Bartolomé de Las Casas, in his prophetic denunciation of the degradation and even extermination of these peoples asserted that his compatriots came for gold and the Gospel but that the lust for gold prevailed.

We find, then, even in Columbus' own writings, a re-evaluation of his portrait of the native peoples. What were viewed as virtues in his first accounts become for him, and much more so for the conquistadors who came after him, the basest of vices. The peaceful nature of the people becomes timidity and cowardice. The contentment with a sufficiency and the absence of worldly ambition becomes sheer laziness and the sign of an indolent nature. The absence or scantiness of clothing becomes an indication of perversion and degradation, which together with the habit of frequent bathing indicated a sub-human animal nature. This, then, was a race of people destined to be subjugated who could only be humanized and led to true religion by total subjection to the tutelage and service of their Spanish masters.

The tragedy of this dark side of the "discovery" by the newcomers and of "being discovered" by the native peoples is only relieved by the heroic efforts of those sincerely religious defenders of the Indians led by Bartolomé de Las Casas and the Dominican friars of Hispaniola. It was through their efforts that the original sincere religious motivations of Queen Isabel were eventually codified into laws that accorded some measure of protection for those who survived their being "discovered."

The glorification of Columbus during these five hundred years of European presence in the continent was a one-sided effort which emphasized the European gains from the perspective of what the brave sailor had started. From the European perspective that is understandable and just. However, his vilification now because of better understandings of what the continent and its people have experienced in those five hundred years is lopsided and escapist. Columbus was a man of his time and culture, and a representative of Western European ethos in all its achievements but also its limitations. Encounters with the unknown are privileged moments for understanding ourselves and the other. Columbus and the quincentenary, offer us a unique lens from which to examine both the heights and depths of this encounter between the civilizations of Europe, Africa, and the Americas and to critically evaluate its accomplishments and failures, in order to move into the third millennium as intimately interconnected continents with big responsibilities in our ONE WORLD.

Activities

Lower Elementary Grades

1. The children can make caravel-like ships using whatever materials are available to them.

2. Using the National Geographic issue of February 1992, build a wall map of the Atlantic showing the two paths that Columbus may have taken, and point to the islands where Columbus possibly may have landed.

3. On the same wall map show all four of Columbus' trips and highlight the territories he touched and renamed.

Upper Elementary Grades

4. Using a chronology of Columbus' life trace his many journeys throughout the Mediterranean and North Atlantic. (Dyson's book in the bibliography includes a very good one.)

5. Research the navigational instruments of the period and how they were used to determine latitude, longitude, and vessel speed.

6. Using Columbus' Diary the students can write a play about life at sea for the sailors who accompanied him.

7. Divide the class in two groups. One group writes a journalistic account of the first landfall and the encounter with the Natives from the perspective of the Europeans; and the other group from the perspective of the Natives.

High School

8. Reconstruct the conversations between Columbus and Queen Isabel during the six year period (1486-1492) in which he pressed the Queen to support the journey. This may be an opportunity to explore male and female relations at the time, as well as the particularities of monarch and subject relationships.

9. Explore the cartography of Columbus' period and learn how maps were created. If available, visit a museum with a good collection of ancient and modern maps including satellite views of the planet.

10. Create a map of Europe and the Far East at the end of the 15th century showing the advance of the Turks and the Moors in order to present the importance of Columbus' search for a different route to the East.

11. Using the background article in *Circa 1492* explore the history of navigation and the contributions of the cultures of the Middle East, and the various cultures of Europe to the development of the caravels used by Columbus. Have a replica of Columbus' Santa Maria built in the school to a scale the school can afford.

12. Contrast and compare the trade routes of 15th century Europe with the trade routes of the 20th century.

13. In the fifteenth century monasteries played an important role in the religious and intellectual life of the cities. Explore the support and assistance Columbus received from the Franciscans at La Rabida in his quest for royal patronage for his journey.

Resources

Dyson, John. *Columbus for Gold, God and Glory: In Search of the Real Christopher Columbus.* Lexington: Schuster, 1991.

Written in collaboration with Dr. Luís Coin Cuenca of the University of Cádiz, Spain, who for 16 years has been studying all the records of the voyages of Columbus and has assembled a cogent, and very believable reconstruction of what took place in 1492. The author sailed in a ship modeled after Columbus' Santa María and staffed by Spanish sailors who tried to recreate life on the high seas in every detail. Text is accompanied by great pictures taken by Peter Christopher, maps of the period, and chronology of Colombus' life as well as an excellent bibliography with studies of Columbus, the main countries of Europe in the sixteenth century, navigation, trade, and cartography.

Jane, Cecil, editor. *The Four Voyages of Columbus: A History in Eight Documents,* including Five by Christopher Columbus, in the original Spanish, with English translations. Two volumes bound as one. New York: Dover Publications, 1988.

This book was first published in 1930 and has been reissued with some alterations on the occasion of the quincentenary. Cecil Jane is a noted historian and his notes and commentaries make the Diary much more readable. His documents offer a good historical background to the controversy that has surrounded the famous Admiral from the very beginning.

Levenson, Jay A., editor. *Circa 1492: Art in the Age of Exploration.* The National Gallery of Art, Washington. New Haven and London: Yale University Press, 1991.

A magnificent volume prepared to serve as the catalogue of the art exhibit by the same name which was displayed at the National Gallery of Art, East Wing, in Washington from October 1991 through January of 1992. Together with a full color photograph of each of the art pieces and artifacts shown at the exhibit, the volume is accompanied by very thoughtfully crafted articles focusing on the significance of the event, the contrast between the world of technology and art, the contrasts and similarities found in the creations of the inhabitants of cultures as distant as China and Mexico, Italy and Benin, or Korea and Central America. A must for every library that wants its students to share in the wonder and power of the creative human spirit.

Manley, Deborah, ed. *The Guinness Book of Records 1492: The World Five Hundred Years Ago.* New York: Guinness Publshing, Ltd.

Trivial Pursuit players can find game material for a decade without exhausting its possibilities. While the information it contains is more detailed about European achievements, it is one of the few recent publications that tries to highlight the accomplishments of the cultures of the Americas in areas that will leave most readers intrigued as to why they had never heard that before. This is a book that will provide high school students with the best starting place for any project related to the quincentenary. It is divided into easily found sections that cover: This World and Beyond; Human Beings; Transport, Exploration and Discovery; Industry and Commerce; Science and Technology; Buildings and Structures; The Arts and Entertainment; Sport; Religion and Popular Belief; Rulers and Law Makers.

Evangelization: Then and Now

The multiple motivations that spurred Columbus and his crew to brave the ocean seas, bringing in their wake a host of missionaries, artisans, officials and adventurers may be accurately summed up in the slogan "for God, Gold and Glory." The glory here was the glory of Spain, personified by their Royal Highnesses Isabel and Fernando, but also of the individuals who bore the banner of Spain.

The motivation of glory was a heady one for the Spain of 1492, fresh from the Reconquista (the recovery of Spain from the Moors). Columbus set sail for the New World the same year Fernando and Isabel entered the city of Granada, the last Muslim stronghold in Spain. The New World enterprise offered the Crown a still greater challenge which was to win the unknown lands not only for Spain but for Christ.

It is difficult for us today to realize what powerful motives religion and glory were for the undertaking of hazardous enterprises that in their fulfillment seemed so dominated by material considerations. The Spanish Crown did have material expectations from Columbus' enterprise, but they sincerely believed in the legitimacy of the Bull of Alexander VI (1493) which assigned the pagan lands to their sovereignty. In turn they accepted seriously the obligation to bring the Gospel to the peoples of their new dominions. Underlying the papal grant of the pagan lands of the Americas to Spanish tutelage was the medieval Catholic cosmology that gave to the pope as Vicar of Christ, the Lord of the Universe, the power to assign for the sake of the Gospel all lands not under Christian rule. This right which the Spanish monarchs claimed as validation for the conquest of the New World was bitterly rejected by the indigenous rulers, and proved a serious stumbling block to the evangelization of the continent.

In evaluating the role of evangelization, we need to remember that in the world of 1492 religion and politics were inextricably mixed. From Columbus to Isabel, from Fray Bartolomé de las Casas to Hernán Cortés and Francisco Pizarro, pious expectations and religious justifications are given for both heroic Christian behavior and the most barbarous atrocities.

Understanding Evangelization

The mandate of Christ to his disciples to preach the Good News of Salvation to every creature was the motivating force for evangelizing action in 1492 as it is for the missionaries of today. In Mark 16:15-16 (cf. Mt 28:19-20) we read: "He said to them, 'Go throughout the whole world and preach the gospel to all humanity. Whoever believes and is baptized will be saved; whoever does not believe will be condemned.'"

We have here Christ's mandate coupled with a warning. While the mandate is clear and compelling for Christians of every time and place, how to fulfill it in accordance with the entirety of Christ's teaching has always been a matter of spiritual discernment for Christian communities and individuals. That is why from the perspective of our observance of the quincentenary in 1992 the actions and understandings of the Christian mandate on the part of Church and civic leaders at the time of the discovery may seem so bizarre, contradictory and cruel.

It should be clearly understood that it was not the Christian mandate itself which led to the cruelties of the conquest. Rather it was the perverse and secular interpretation of the warning issued in Mark 16:15 "whoever does not believe will be condemned." The cynical and harsh punishment which followed non-acceptance by the natives of the Americas of the document known as the Requirement (el Requirimiento), either because they did not understand the language in which it was proclaimed or accept the arrogance of its presumptions, was a total perversion of Christ's warning.

This document was proclaimed by Spanish officials in each inhabited area of the newfound lands and required submission to Spanish sovereignty and acceptance of Christian indoctrination on penalty of total deprivation of lands and liberty. The protests of the missionary friars against this and other abuses by the secular power were largely in vain. Fray Bartolomé de las Casas was merely echoing the sad and bitter experience of all the devoted Spanish missionaries when he denounced the linking of the Cross and the Sword; namely, that the preaching and acceptance of the Gospel required submission to Spanish sovereignty and the abolition of native rule.

The Contemporary Church and Evangelization

In his address to the Bishops of Latin America in preparing for the Quincentenary of Columbus' voyage and specifically of evangelization in the Americas Pope John Paul II in 1984 urged them to "look only at the truth, in order to give thanks to God for its successes and to draw from its errors motives (for the Church) to project itself, renewed, toward the future." This exhortation is all the more urgent as humanity moves into the twenty-first century. Evangelization for our time in the spirit of Vatican II was given its contemporary interpretation by Pope Paul VI in his 1975 encyclical "On Evangelization in the Modern World." He describes evangelization as "bringing the Good News of Jesus Christ into all strata of humanity, and through its influence transforming humanity from within and making it new." In their Pastoral Letter on the Fifth Centenary of Evangelization in the Americas, the Bishops of the United States review the process of evangelization as embodied in the lives of the missionary pioneers and founders on the North American Continent so as, in the words of Pope John Paul, to promote "a new evangelization, new in its ardor, its methods, its expression."

The first organized efforts at evangelization in the Americas began with Spanish missionaries who arrived on the island of Hispaniola with Columbus on his second voyage.

Evangelization in the Early Years of the Discovery

Many devoted missionaries came to this continent with the primary aim of preaching the Gospel and winning souls for Christ. The first priest, Bernardo Boyle came with the title of delegate apostolic on Columbus' second voyage. Almost all the missionaries who came after him were friars, Franciscans, Dominicans, Mercederians, Jeronomites and Augustinians.

While these early religious missionaries naturally possessed the mentality of their time with its presumption of the moral and cultural superiority of the European over the indigenous inhabitants, they were exemplary in their preaching and practice. They lived a life of poverty and self-denial, and were instrumental in having laws passed to protect the basic human rights of the surviving natives.

The goal of the early 16th century evangelization was not the conversion of individuals, but rather the founding of a local church and the creation of a Christian society to replace the pagan one. The friars brought a great deal of zeal to the founding of the local church. They set about learning the native languages, and began to print dictionaries, grammars, catechisms, lectionaries, manuals on confession and ceremony in the native languages.

For baptism the missionaries required knowledge only of the Our Father, Hail Mary, and the Creed. They felt that within a supportive Christian environment the newly baptized would deepen their faith.

The two most widely used media for evangelization were music and art. The natives of the American continent had unusual musical talent. According to the testimony of Archbishop Zumárraga of Mexico City, music was converting more of the natives than preaching.

The missionaries brought with them to the Americas the rich artistic heritage of 16th century Spain. They used the visual symbols of art to teach, illustrate the faith and adorn places of worship. In forming Christian communities and places of worship the friars brought about a marriage of Christian symbols and native art which made a strong appeal to native sensibility.

The failure to develop a native clergy in the first century of evangelization, despite efforts by the Franciscans in New Spain (Mexico), was a serious lack in early evangelization. In 1555 the Provincial Synod forbade the ordination of mestizos, Indians and blacks, a prohibition that lasted until the 17th century. This led to a situation in which all leadership in the new Christian communities was in the control of members of the conquering culture.

Evangelization Now and in the Future

The Bishops of the United States have enthusiastically echoed Pope John Paul's call for a "new evangelization, new in its ardor, methods and expression." In the Western

Hemisphere, five hundred years of evangelization mean that the name of Christ has been heard from the Arctic to the Antarctic. What the Church asks is that the Christian message be spoken with a fresh voice to all in total equality and freedom.

Evangelization in the United States of 1992 is taking place in a society which is a microcosm of cultures. Our situation calls to mind the effects of the first Pentecost when the preaching of the apostles was heard by their listeners, each in their own languages. Our liturgical celebration of Pentecost is a wonderful occasion to focus on this multicultural dimension of the Gospel. In the Christmas cycle, this theme should also inspire celebration of the Epiphany.

The message of the Gospel is the same for young and old, rich and poor, of every race and color, because it reveals the one true God who satisfies all human potential and need. The revised rite of Christian initiation reminds us that by virtue of our sharing through baptism in Christ's priesthood we are all called to be witnesses of the word.

In October of this year in commemoration of five hundred years of evangelization in this Western Hemisphere, Church leaders and representatives from both American continents will gather with Pope John Paul II in the cathedral of Santo Domingo to give thanks to God and to pray for guidance. They will then proceed to debate the shape of the new evangelization for the continent in the course of the IV General Conference of the Latin American Episcopate (CELAM). From this gathering believers can expect that in the Spirit "new directions" and a "new ardor" will be given to the task of evangelization for the twenty-first century.

Activities

Lower Elementary Grades

1. Use the observance of the Fifth Centenary to highlight the meaning of Jesus' injunction "to preach the Good News of salvation to every creature" (Mark 16:15-16 [cf. Mt 28:19-20]) and how we can respond to this call.

2. The task of evangelization is not only for missionaries but for the entire Church community. Guide the students to appreciate the work of young evangelizers in the history of the Church: Jesus in the Temple, St. Theresa of Lisieux, St. Tarcisius, Blessed Kateri Tekakwitha, to name a few.

3. Link the service projects the school encourages to our fulfillment of Jesus' command to bring the Good News. Provide added incentives for the participation of even the youngest student in some service project, collecting canned food for the homeless shelters, books for poorer schools, mittens and scarfs for cold areas, etc.

High School

4. Have the students discuss the changes in the understanding of religious freedom, the Second Vatican Council *Declaration on Religious Liberty,* the role of the American theologian John Courtney Murray in the process of developing that document, and how these changes affect the way missionaries do their work today.

5. Plan to have an "evangelization awareness day" where students can explore through discussion with missionaries and parish evangelization teams, the work that is being done in this field. This activity may be combined with Activity no. 1 in the unit on Missionaries.

6. If the school has non-Catholic students, have a debate on the evangelization methods used by different Christian traditions. Encourage them to come up with their own charter for evangelizing their non-Christian friends or acquaintances.

7. Present the students with different styles of evangelization required by diverse cultures present in our society. Have your class view portions of the video *Sr. Thea: Her Own Story* and have the students discuss how she used music to bring about evangelization even among bishops.

Resources

Don Bosco Multimedia. *Access Guide to Evangelization.* New Rochelle, NY: Don Bosco Multimedia, 1989.

________________________. *Pastoral Needs of Youth. Network Paper No. 25.* New Rochelle, NY: Don Bosco Multimedia, 1989.

John Paul II. *To the Youth of the World.* Washington, DC: United States Catholic Conference Office for Publishing and Promotion Services, 1985.

Sadlier, William H. *Youth Evangelization Program: Hearing the Good News; Living the Good News.* New York: William H. Sadlier, Inc. 1989.

United States Catholic Conference. *A Vision of Youth Ministry.* Washington, DC: United States Catholic Conference Office for Publishing and Promotion Services, 1976.

Sr. Thea: Her Own Story. Video of the evangelizing power of song and a life committed to bringing the love of Christ to all people. Can be obtained from United States Catholic Conference Office for Publishing and Promotion Services calling the toll free number 1-800-235-USCC (8722).

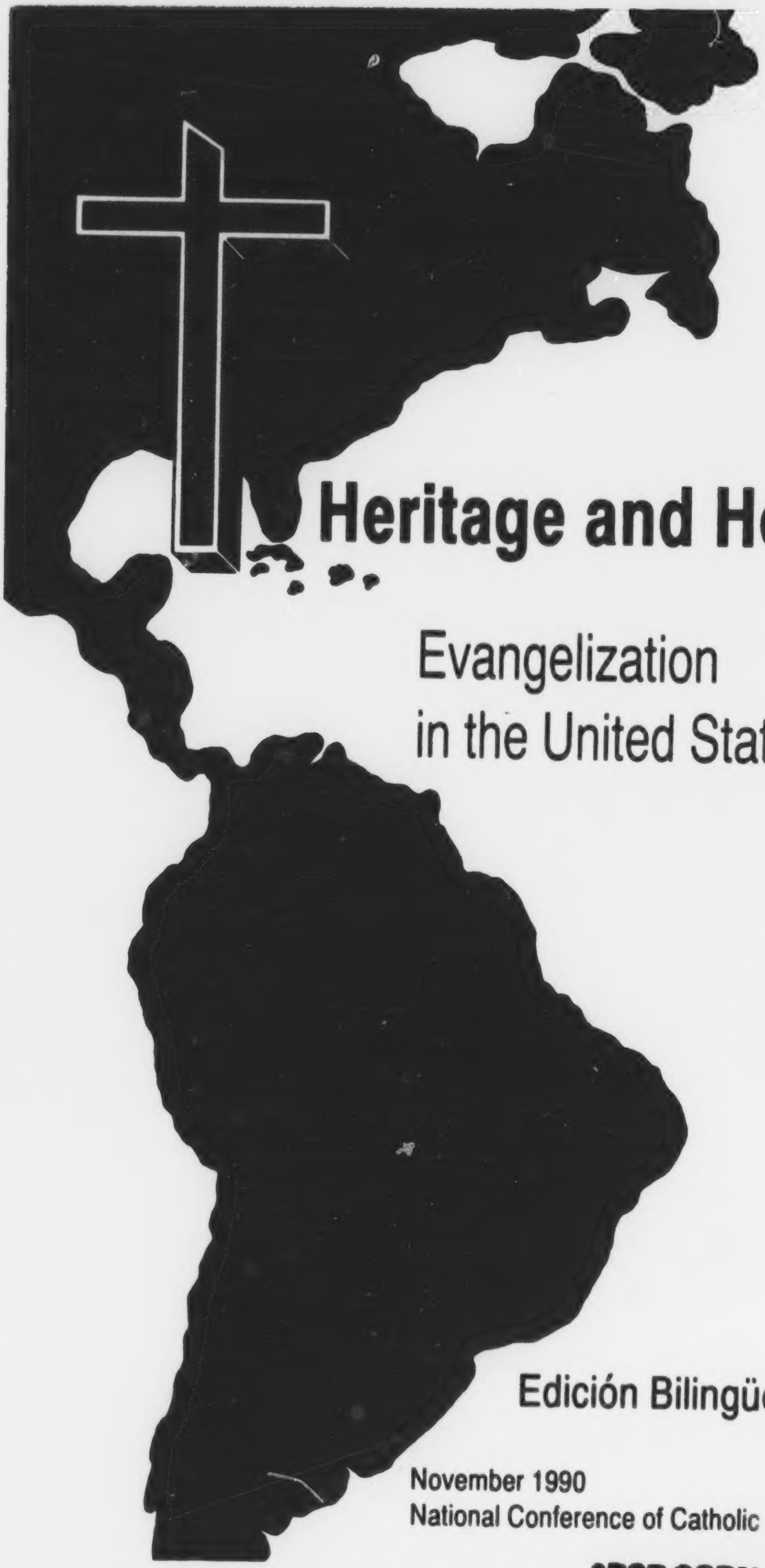
African American Catholic Youth Ministry Network
P.O. Box 11597
Louisville, KY 40211
502-473-3087

National Catholic Committee on Scouting
1325 Walnut Hill Lane
P.O. Box 152079
Irving, TX 75015
214-580-2109

National Evangelization Teams
150 North Summit Avenue
St. Paul, MN 55102-1998
612-224-4853

National Federation for Catholic Youth Ministry
3900-A Harewood Road, NE
Washington, DC 20017
202-636-3825

Teens Encounter Christ
Executive Director
3501 State Street
Omaha, NE 68112
402-453-4077



Heritage and Hope

Evangelization in the United States

Edición Bilingüe

November 1990
National Conference of Catholic Bishops

BEST COPY AVAILABLE

Missionaries: Witnesses to the Christian Message

Evangelization and the discovery are intertwined; but, as that greatest of early Spanish missionaries in the New World Bartolomé de las Casas sadly complained, lust for gold and glory on the part of representatives of the Crown and the settlers alike made a mockery of the Gospel. In contrast to the attitudes of their secular compatriots, the early missionaries in the New World were inspired by the desire to spread the knowledge and love of Jesus Christ and the benefits of Christian civilization. This zeal was what sustained the missionaries in the hardships of travel, in the difficulties encountered in a totally different climate and landscape, in the struggles to understand new cultures; and to accept and appreciate the indigenous inhabitants as human beings, called to the same human destiny by the God they proclaimed.

From the beginning the greatest obstacle to evangelization and missionary activity was not pagan beliefs and resistance to the Gospel message, nor was it the alleged bestiality of cannibalism and human sacrifice. It was, according to the testimony of a long list of saintly missionaries, quite simply the unbridled lust, rapacity and inhumanity of those who came in search of riches. The courage of the missionaries is as much in evidence in their struggles to ensure the legal protection of the native populations by the Crown against the barbarities of their oppressors as it was in overcoming the climate, language and travel difficulties inseparable from the task of evangelization. For too long, missionaries and conquistadors have been considered one and the same by historians intent on damaging the reputation of the Catholic Church. That was far from the truth.

This is not to say, however, that the missionaries brought an enlightened attitude to the native civilizations and cultures. The missionaries were products of their own civilization and cultures. With some notable exceptions they identified the Gospel with its expression in European culture, and especially with its interpretation in European philosophy, theology and law. They shared with their compatriots attitudes of cultural superiority which had disastrous effects in the destruction of all cultural artifacts expressive of native religious beliefs. This destruction left the natives without significant cultural points of reference; and contributed, together with the many other forms of denial of their humanity, to their total sense of hopelessness and even despair, culminating at times in mass suicides.

It would be anachronistic for us to expect on the part of these early missionaries an understanding of the cultural incarnation of the Gospel. This concept of what takes place when the Gospel is proclaimed by people of one culture to people of another culture, and the process by which this same Gospel finds an appropriate expression in the new culture is essential to the "new evangelization." It is a concept that has only come to the forefront of the Church's awareness and missionary activity since Vatican II, due in part to the enlightenment that the missionary travels of contemporary popes have brought and to the more Catholic representation of peoples and cultures at all levels of Church leadership initiated by Pope Paul VI. In his important missionary encyclical "On Evangelization in the Modern World" (1975) the pontiff referred to the relationship between faith and culture as "the drama of our age, just as it was of other ages" (20), and insisted that faith enhances and complements culture and is in a dynamic relationship with it.

The idea of the incarnation of faith in culture in a mutually harmonious relationship—faith purifying and ennobling culture and culture acting as a prism to reflect facets of the Gospel which no one culture can mirror fully—was quite foreign to the missionary mindset in the centuries following the arrival of Columbus. Here is one area to which Pope John Paul's exhortation to learn from the successes and "failures" of the early evangelization applies, and to make respect for culture and appreciation for culture a basic missionary attitude.

Despite their failure to bring an adequate appreciation to the native cultures, it is to the missionaries that we owe most of the records of the indigenous civilizations that did not survive. In addition, the zealous friar missionaries drew upon the native talent in art and music, in woodworking, pottery and stonework, which when blended with the skills and arts of Renaissance Europe led to the creation of a new Christian art of the Americas.

Early Missionaries to the Americas

Hispaniola was the area of the first evangelization in the New World. The first priest to set foot in the Americas was Bernardo Boyle (Irish perhaps since many Irish priests in orders received their training in Spain at that time) who accompanied Columbus on his second voyage with the title of delegate apostolic. On January 6, feast of the Epiphany, in 1494, he celebrated the first Mass in La Isabela on the northern coast of Hispaniola in what is now Haiti. The first Franciscan missionaries came in 1496. Fray Ramón Pané evangelized the inland area of La Vega, and left us the first records of Indian beliefs and practices. The Dominicans and Mercedarians came in 1510. They were followed by the Jeronomites and Augustinians. The first cathedral in the New World was erected in Santo Domingo beginning in 1516. On this holy ground, Pope John Paul II together with continental representatives of the Church of the Americas will celebrate Mass in October 1992 to mark the arrival of Christianity on these shores.

It was in Santo Domingo in 1511 that the courageous Dominican friar, Antón de Montesinos, preached his fiery sermon of denunciation to the assembled Spanish notables declaring their treatment of the native peoples as deserving of hellfire. His words found an echo in the heart of Bartolomé de las Casas, who after serving as a secular cleric, joined the Dominican order in 1519. Las Casas was untiring during his fifty years of missionary service in fighting for the basic human rights and legal protection of the indigenous peoples.

The history of how the native peoples of the Americas and the peoples of mixed Spanish and native descent came to accept the Gospel of the Crucified Christ as speaking to the hardship of their condition cannot be told without reference to the story of Our Lady of Guadalupe. The mystic experience of Juan Diego in 1531 in Tepeyac, site of a shrine to the native mother goddess, Tonantzín, is significant in the details of his vision. Mary appeared to him as greater in her radiance than the sun or the moon, yet presented herself as a young mestiza woman wearing the black band that indicated she was an expectant mother. Her message was unmistakable that the child of her womb, a son of the people, was the savior to whom they should turn in all their needs. The extraordinary devotion to Mary that has characterized the peoples of the Americas evangelized by the Spanish missionaries cannot be explained in terms of missionary preaching alone, but rather as a spontaneous expression of respect for the well-spring of life, personified in the Virgin whose child is the link between the human and the divine.

Missionaries to the North American continent

The missionaries accompanied the Spanish explorers as they sought new lands and new riches for Spain in the North American continent. It was a secular priest, Francisco Lopez de Mendoza, who founded the first parish in St. Augustine, Florida, and evangelized the Timucan Indians. At the end of the sixteenth century Franciscan friars with Juan de Oñate's colonizing expedition established churches in northern New Mexico. Another Franciscan, Antonio Margil, founded missions in San Antonio, Texas, and in Louisiana. Eusebio Francisco Kino, whose grave in Sonora where he died in 1711 is still a pilgrim site, was an untiring Jesuit missionary in Arizona and California. Perhaps the best known of all these missionary pioneers was the Franciscan, Blessed Fray Junípero Serra, who between 1769 and 1784 founded nine of California's famous twenty-one missions, stretching from San Diego to San Francisco.

The Spanish-speaking missionaries were the first wave of preachers of the Gospel in the New World, but as colonists from other European countries established themselves on the North American continent they brought their Christian beliefs with them. Notable in Catholic evangelization was the work of the English Jesuits in the new colony founded by Lord Baltimore in the Chesapeake Bay Area. Best known among these Jesuits was Andrew White who composed a catechism in the native Piscataway language. Despite Protestant hostility and persecution he and his companions were successful in their mission to both the Anacostians and the Piscataways.

The French missionaries in New France were tireless in their activity, especially in the valleys of the St. Lawrence and Mississippi rivers. The Jesuits Pierre Baird and Ennemond Maas evangelized from Nova Scotia to Northern New England. Jacques Marquette preached the Good News in the Great Lakes area, and established a mission on the banks of the Illinois River in 1674. The spread of the faith was not without its martyrs among whom was St. Isaac Jogues slain in 1646 while evangelizing the Hurons. Missionary work among the Native Americans found a heroic response in the life of Blessed Kateri Tekakwitha who found refuge in a Christian Indian village near Montreal far from her own home and tribe so that she could live out her ideal of Christian service.

The first evangelization efforts prepared the way for a deepening of the faith through Christian education. In this area the work of pioneer missionary women was outstanding. Marie of the Incarnation and the Ursuline Sisters began their work in the 1650s among the children of Native Americans and also French colonists. St. Elizabeth Ann Seton opened her first school for girls in Baltimore in 1808, and founded the new community of the Sisters of Charity for the apostolate in Catholic education. St. Philippine Rose Duschesne and her community of the Sacred Heart came from France in 1818, and established schools for girls in the Mississippi area. Blessed Katharine Drexel and her Sisters of the Blessed Sacrament labored for the education of Native Americans and African Americans, establishing many schools, one of which became Xavier University in New Orleans.

The efforts of these early pioneers are representative of the missionary stage of the Christian Gospel on the continents of the Americas. The new evangelization, "new in its ardor and methods," called for by Pope John Paul II, will determine the shape missionary activity will take as we commemorate this quincentenary of Christian presence with a view to the new century that lies ahead.

Suggested Activities

These activities may be shared by all grades with appropriate variations for the different ages.

Lower Elementary Grades

1. Plan to have a viewing of the televised Mass of John Paul II on October 11th, 1992, to be held in Santo Domingo, Dominican Republic. Check local listings and if it is during non-school hours, tape the event so that the children may feel part of the Catholic heritage of this continent.

2. In the course of the school year plan to highlight the work of missionaries in your own part of the country choosing those that are appropriate for the different age levels.

3. Plan your own school commemoration of the arrival of Christianity in the Americas. Ideas can be obtained from the resources that follow.

High School

4. Invite a member of a missionary congregation, male or female, as well as a lay missionary either to mission areas in the U.S. or abroad to speak about what it means to be a missionary today.

5. Have the students do research on the birth and activities of the Maryknoll Fathers and Sisters, the first American missionary order. If a Maryknoll missionary is available invite him/her to speak at a school assembly commemorating the quincentenary of evangelization.

6. With assistance from the school mission council learn about the extent of American missionaries work throughout the world. Have students mark on a wall map the countries where American congregations have missionaries today.

7. Set up a mission club with students interested in foreign affairs and travel to exchange with American missionaries abroad. Many schools are setting up "sister schools" in foreign countries in order to strengthen Catholic bonds and help the students develop linkages with their brothers and sisters in the faith from other lands.

Resources

Encounters with Faith: A Handbook for the Observance of the Fifth Centenary of Evangelization in the Americas. United States Catholic Conference Office for Publishing and Promotion Services, 3211 Fourth Street, NE, Washington, DC 20017. Publication no. 416-3. Toll free number 1-800-235-USCC (8722).

This is a parish handbook for the observance of the quincentenary of evangelization in the Americas. Included in this handbook are suggestions for specific groups or ministries such as schools and religious education programs; general themes and suggestions for the whole parish; and prayer and worship resources, including song and reading suggestions for Fifth Centenary Observances.

Heritage and Hope: Evangelization in the United States. Pastoral Letter on the Fifth Centenary of Evangelization in the Americas. National Conference of Catholic Bishops. November 1990. Available through United States Catholic Office for Publishing and Promotion Services, 3211 Fourth Street, NE, Washington, DC 20017. Publication no. 386-8. Toll free number 1-800-235-USCC (8722).

This is the pastoral letter prepared by the Bishops Committee for the Observance of the Fifth Centenary of Evangelization and approved by the National Conference of Catholic Bishops at their Fall meeting in November of 1990. The letter's goal is to provide inspiration for the new evangelization— the transformation that results when the Good News of Jesus is proclaimed as the leaven to bring about a kingdom of righteousness, peace and joy.

The Cross: Our Heritage and Our Hope: Liturgical Prayer and Veneration of the Holy Cross of the Fifth Centenary. Committee for the Observance of the Fifth Centenary of the Bishops Conference. United States Catholic Conference, 1991. Can be obtained through your local chapter of the Knights of Columbus or through the Office for the Quincentenary Observance, 3211 Fourth Street, NE Washington, DC 20017.

This booklet contains a reflection on the role of the Cross in the five hundred years of evangelization, a liturgical prayer celebration with homily suggestions, and a Litany of the Saints of the Americas with brief references. There are two versions available: one is intended for those preparing the celebration and the other is for those participating in the liturgy.

The Americas: An Encounter of Peoples

The quincentenary cannot be properly commemorated unless we look at the people involved in this pivotal event in the history of the world. Initially there were the Spaniards led by Christopher Columbus and the astonished but welcoming Tainos. These contacts were a mere precursor to wave after wave of Spanish explorers, colonists, friars, and representatives of the Spanish Crown, who made their way first to the Antillian islands and then to South, Central and North America. They came first as discoverers and evangelizers, but then increasingly as conquerors. Portugal, England, France, and the Netherlands—the other great maritime nations of Europe—soon swelled the flood of newcomers, with the English, the French, and the Dutch directing their attention to the North American continent.

The motives for this movement westward were as diverse as the people hazarding the crossing of the Ocean Sea. Some came out of envy, fear, and hatred of the growing might of Catholic Spain which pioneered the first crossings. Others, such as the nonconformist and Puritan pilgrims symbolized by the Mayflower, came to seek freedom from religious persecution, and to begin life anew in a promised land. Still others came as explorers and missionaries; but many others as adventurers lured by the fascination of an uncharted world and by the tales of fabulous wealth in gold, silver, fertile lands and possessions, and by the hope of glory.

Whatever their motives, the newcomers came as a mighty invasion of Europeans, bent on conquest and with an overwhelming sense of ethnic, cultural, and religious superiority. It was in light of this superiority that they viewed the new lands and their inhabitants, established dominion over them, and attempted to mold the native peoples in their own cultural/or religious image.

Columbus' first impressions of the Taino natives were very favorable: they were peaceable, friendly, non-acquisitive and ripe for Christian conversion. However, upon his second voyage return to Hispaniola, Columbus found that the thirty-seven Spaniards he had left there had been murdered. Rather than thinking that perhaps the Spaniards had offended the natives, he completely reassessed his judgment about them. From then on his stance was one of subjugation, dispossession, and in effect enslavement. The friendly Tainos and other tribes came to be regarded as scarcely human, in need of perpetual tutelage, whose spiritual and cultural improvement could only be accomplished, even against their will, in subservience to the Spanish Crown and its civil and religious representatives.

This pattern, on the part of the Spanish, of the practical denial of true humanity to the indigenous peoples—despite the heroic efforts of the missionary friars and edicts of the Crown— was also followed by the Portuguese, English, and French to justify their presence and activity in the Americas. It was primarily an attitude of superiority in all things which relegated all the peoples encountered by the European to the status of inferiors and dependents. This inferior status was applied also to the increasing numbers of Africans who were forcibly dragged to these shores as slave labor to replace the natives exterminated by disease or the violence and abusive labor practices of their new masters.

The attitude of racial and ethnic superiority deeply wounded interracial and interethnic relations from the beginning of the events which led to this quincentenary until today. Then as now it was an attitude in total contradiction to the Gospel of Jesus Christ. This is a critical area in which to heed Pope John Paul II's admonition to learn from the errors of the past so as to begin a "new evangelization, new in its ardor and methods." Before that evangelization can begin we all have to re-learn who are the people who now constitute the United States and the Americas and overcome the stereotypes we have inherited from centuries of misunderstandings and distorted images of each other.

Native Americans

The Americas stretch from the Arctic Circle to Cape Horn on the tip of South America. In the book *America in 1492: The World of the Indian Peoples Before the Arrival of Columbus*, an astonishing panorama of Native American life unfolds before our eyes. Some 75 million people inhabited this vast area (no empty wilderness as claimed in justification for invasion and conquest); and these peoples were as diverse in civilization, stages of development, and adaptation to their environment as the newcomers who swarmed to their shores. They were no match, however, for the invaders' military technology and aggressive behavior.

The future course of life for the Native American inhabitants, subsequent to the encounter with Europeans beginning with Columbus, followed a different pattern whether these Europeans were Spanish/Portuguese on the one hand or French/English on the other. In the early decades of contact with the Spanish newcomers, European diseases spread rapidly among the unprotected natives. Those who did not die of disease succumbed to forced labor and abusive treatment at the hands of the conquistadors. Whole peoples disappeared from the earth, some leaving hardly a trace, others a weakened and dispirited remnant.

The French and English exploration and settlement of the North American continent came at a much later stage of European/American contact. The whole two-way interchange of the treasures of the Americas and the culture and religion of Spain was long underway. Maps and charts were drawn and re-drawn. The world was in a ferment, and the religious division of Europe into Protestant and Catholic had become final and its subsequent antagonism was played out in this continent in the persecution of Catholics in the nineteenth and early twentieth centuries.

The Founding Fathers came to this land to find a place of religious freedom, not to convert the native inhabitants. Essential to their justification for displacing the original dwellers was their concept of the continent as a vast wilderness awaiting occupation and development, and as a promised land of milk and honey.

The first peaceful contacts with Native Indian peoples which have been enshrined in the myth of origin of this nation in the Thanksgiving celebration, soon gave way to the pattern of forcible dispossession. As in the case of the Spanish conquest to the south, the North American natives had first to be stripped of their humanity, and were vilified as savages and barbarians, labels that can still be found in religious writings today. Unlike the Spanish conquest, there was no birth of a new race, no mestizo people. The Native Americans were pushed farther and farther from their homelands, and eventually restricted to reservations inadequate for the satisfaction of their social, cultural and spiritual needs.

There are today 307 federally recognized Native American entities in the continental U.S. plus some 200 tribal entities in Alaska. Their employment rates, educational achievements, income, and life-span fall far short of Americans of white European descent. Made strangers and outcasts in their own land, they have been reduced to "the tired and poor huddled masses" that the nation has taken pride in welcoming from other lands, but unlike those immigrants, the natives have no place to go.

A New Race: The Mestizos

When the Spanish conquest was complete, and the great Aztec, Inca, and Mayan civilizations had been toppled with their ancient temples and complex social and religious worldviews, an accommodation of a sort took place, a mingling of cultures, a blend of peoples known as "mestizaje," the genetic, spiritual, and cultural mingling of blood, faiths and artistic expressions of Spanish and Native Americans. A new human breed came into being, anchored despite many syncretistic variations in the Christian faith. The populations of Chile, Colombia, the Dominican Republic, Ecuador, Mexico, Nicaragua, Panamá, and Venezuela are considered to have between 50 to 70% mestizos. While San Salvador, Honduras, and Paraguay are considered to have 90 to 95% mestizos. Partly sharing in the mestizo reality and side by side with it co-existed many Native American Indian groups, still subject to exploitation and often oppression, pushed increasingly to the margins of society but still clinging tenaciously to their languages and customs. Native Americans constitute 55% of the population of Bolivia, split almost evenly between Quechuas and Aymaras. The same percentage is given for the Native American presence in Guatemala where there has been increasing hostility towards them with the arrival of well organized non-Catholic Christian missionaries from North America in the last 30 years. In Perú the Indian population has been placed at 37% and it is here that European descendants and some factions of Native American groups are carrying out one of the most bitter and violent wars of resistance in the hemisphere. In Ecuador, with 25%, and Mexico with 30%, native populations cannot be easily ignored.

Hispanics

The population that has been collectively named Hispanic in the U.S. is to a large extent a mestizo population with every racial variable in between—from pure blooded Europeans, Native Americans, Africans, and Orientals to every possible mixture in between. While the word mestizo is not given as a possible racial identity in census forms, the Bureau of the Census now adds this clarifying note to its statistical studies: "Hispanics can be of any race." The last Census showed that the Hispanic population increased by 53% since 1980 bringing its total to 22.5 million. In twelve dioceses of the country, Hispanics constitute more than 50% of the Catholic population: Amarillo, Brownsville, Las Cruces, Lubbock, San Antonio, Tucson, Brooklyn, El Paso, Los Angeles, Miami, Santa Fe, and Yakima. Their presence in the country, however, has until recently been largely ignored or stereotyped. Inhabitants of this land long before the arrival of the English pilgrims, their diverse contributions to all aspects of life in America have not been honored or recognized.

African and African Americans

The iniquitous slave trade already endemic within Africa grew by leaps and bounds when the Spanish conquerors decided they needed laborers to replace the rapidly disappearing native slave labor. This traffic in human cargo which tore millions of Africans from their homelands to work the mines, to cultivate the fields, and to serve the needs of European masters was one of the worst tragedies of the European arrival in the Americas. Once again justification for this abuse was found by according the African lesser status as a human being, and denying the cultural and social achievements of the Africans in their homelands, and later in the country of their forced adoption.

One of the great causes for celebration in this quincentenary is the undoubted achievements of the Civil Rights Movement, symbolized especially by the life and death of Martin Luther King Jr., which has served to give back to African Americans the dignity and rights stripped of them by the initial enslavement. It is ironic that the large numbers of Africans seeking and finding entry to the United States today can be proud of their African heritage largely because of the struggles of African Americans who were denied until recently their rightful pride in that same heritage. While the African American population of the United States is given as 30 million or 12.1% of the total by the 1990 Census results, their presence in the rest of the continent is even more significant. All the inhabitants of the English-speaking Caribbean islands, are overwhelmingly of African descent. And Cuba, the Dominican Republic and Puerto Rico have large segments of inhabitants of African descent. Belize, Panama and Nicaragua in Central America, and Colombia and Venezuela in South America have significant numbers of African descendants, too. Brazil, of course, is considered to be made up almost entirely of Africans or of people of mixed Portuguese and African descent with a small minority of other Europeans.

Asian Americans

The high status accorded Asian Americans because of their educational achievements, technical skills and admirable discipline for work should not lead us to forget that when the world was made small by the voyages of discovery that followed Columbus' pioneer efforts tens of thousands of Chinese and other Asian laborers were imported from the Far East for the backbreaking work of building the railroads in the continental United States and to perform menial labor. Japanese-Americans were the victims of official paranoia and persecution following the attack on Pearl Harbor, as if their racial origin made them incapable of loyalty to their homeland, the United States of America. It is to the honor of the nation that the United States Congress has offered official regrets and restitution for this injustice.

Today Asians are the second largest group to swell the population numbers of the nation in recent years, second only to Latin Americans. Their successes in education, technology and business have become the model against which all other newcomers seem to be measured. Their presence among us, 500 years after Columbus went in search of the riches of the Orient, has brought those riches to our very shores. They afford us the possibility of untold advances in every field of the human quest for social, technological, and artistic advancement.

Wherein Lies the Future?

Columbus and his companions were the catalyst of the encounter between Europe and the Americas. Some of the shadows that were cast in the course of that encounter have been recalled so that in accord with Pope John Paul's advice we may learn from the errors of the past and project ourselves with a new vision to the future. The great positive benefits derived from this meeting of two worlds were in the sharing of Christian faith and cultural heritage. In spite of its sinners and sinful behavior, the civilizations of Europe drew upon centuries of learning and Christian witness, present in heroic measure in the Christian missionaries who dedicated themselves to the cause of the Native American peoples and the Africans they had come to serve.

It has been a constant theme in these reflections on the meaning of the quincentenary that a new world civilization is in the making, and that we, the people of the United States, represent a unique new phenomenon in the unfolding of the history of humanity. Being a nation composed of representatives of almost all the nations of the world who have found a home here, we are uniquely situated to express our Christian vision of one family under God. Reflecting on these five hundred years helps us to understand the road we have travelled since the meeting of the two worlds in 1492, and also points us along the road we have yet to traverse.

Activities

The activities in this unit lend themselves to explore the contributions to American life from the many cultures that have made their home here.

For All Grade Levels

1. Use the time already marked in the national calendar as Hispanic Heritage Month, (October) and Black History Month (February) to involve the students in projects appropriate to each grade level exploring the contributions of those groups to life in the United States.

2. In the absence of similar designations to mark the Native American and the Asian contributions the school could select a month in this quincentenary year to highlight those cultural groups. The month to highlight Native American themes maybe around Earth Day (April 22) which lends itself to discuss the many traditions, tales, songs, and poetry that Native American cultures have provided dealing with their relationship to nature. Contributions from Oriental groups may be explored around the time of the celebration of the Chinese New year which occurs in February. (Editor's note: Some organizations have acknowledged September 27 as National Native American Day and May as Native American Month. May is also recognized as Asian/Pacific American Heritage Month.)

Lower Elementary Grades

3. Use the ethnic and cultural composition of the school to highlight the diversity of the student's backgrounds. Hold multi-ethnic food and artistic festivals in connection with the quincentenary. The possibilities here are as varied as the creativity of every school, and the ability of the administration in enlisting the resources of the community.

4. Plan an intercultural day when the students may openly be encouraged to talk about the fears of people who are different. Materials for this purpose may be obtained from "A World of Difference" program.

For Teachers and Administrators

5. Incorporate parents from diverse national origins to review social studies and history materials used in the school to aid in the process of evaluating those resources in light of the presence of new groups in the country and the abundance of historical simplifications and omissions in most history and social studies materials produced in the last twenty years.

Resources

A WORLD OF DIFFERENCE. This prejudice awareness and reduction training program for educators is available in 26 major U.S. cities. It features audiovisual and curriculum materials promoting inter-group understanding. For information write to Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, 10017; 212-490-2525.

Bowman, Sr. Thea. *Families: Black and Catholic/Catholic and Black.* Presents the various ways that faith and values are communicated and the relationship of culture, communication, and spirituality in the Black Catholic family. United States Catholic Conference Office for Publishing and Promotion Services, Publication no. 890-8.

Josephy, Jr., Alvin M., editor. *America in 1492: The World of the Indian Peoples Before the Arrival of Columbus.* New York, Alfred A. Knopf, 1992.

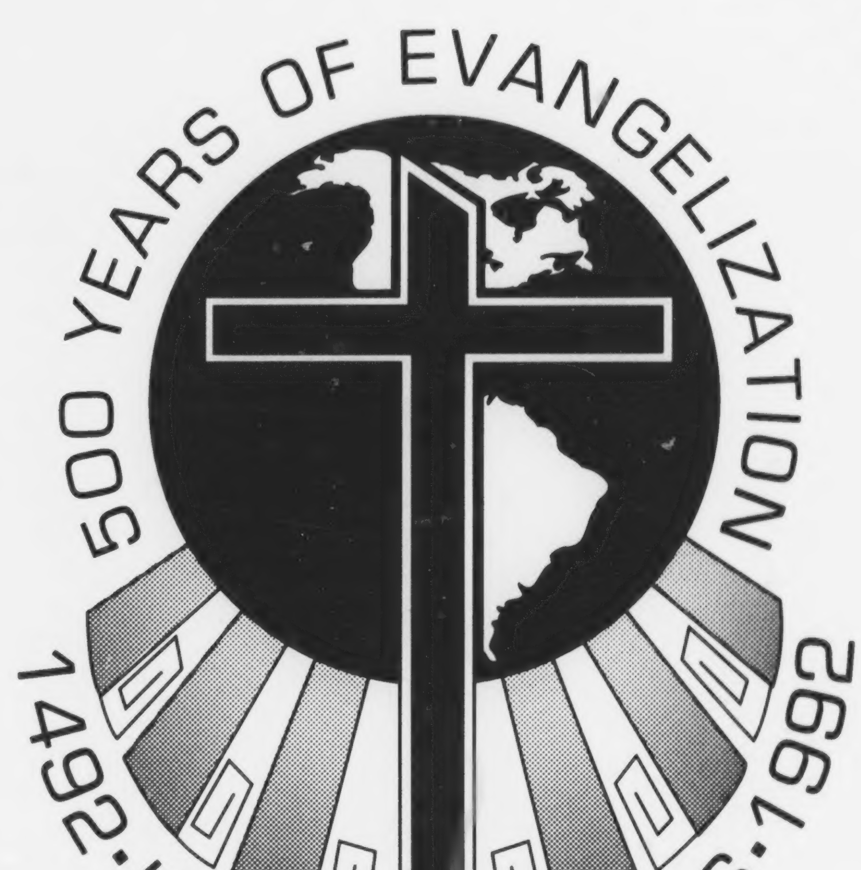
A Catholic Response to the Asian Presence. A collaborative presentation by Asian parents, educators and ministers and many non-Asian church leaders who minister with the various Asian communities within the U.S. National Catholic Educational Association (NCEA), Suite 100, 1077 30th Street, Washington, DC 20007-3852; 202-337-6232.

Turning the World Right Side Up. Resource manual for reflecting on the quincentenary from an African American perspective. Suggestions for activities in parishes including worship services. Available from Fr. Paul Marshall, SM, National Black Catholic Clergy Caucus, 10932 St. Clair Avenue, NE, Cleveland, OH 44108; 216-451-3262.

Viola, Herman. *After Columbus: The Smithsonian Chronicle of the North American Indian.* Washington, DC, 1990.

The People: Reflections of Native Peoples on the Catholic Experience in North America. It looks at topics such as: Who are the Native People, Native Spirituality, Native American and Evangelization, a call to Native Americans and the Church. National Catholic Educational Association (NCEA), Suite 100, 1077 30th Street, Washington, DC 20007-3852; 202-337-6232.

Integral Education: A Response to the Hispanic Presence. A look at the educational needs of Hispanic students from grades K-12 in the Catholic schools and how better to serve their needs. National Catholic Educational Association (NCEA), Suite 100, 1077 30th Street, Washington, DC 20007-3852; 202-337-6232.



BEST COPY AVAILABLE

Ecology and the Christian

The "Earth Summit" hosted by the United Nations Conference on Environment and Development in June of this year in Rio de Janeiro, Brazil, has stimulated awareness of the consequences for our environment of the past five centuries of cultural and technological interchange between the continents of Europe and the Americas. The Orient which Columbus so desperately hoped to reach is now only a telephone call away, and jet travel brings all the major world centers within easy reach. A world civilization encompassing all the cultures of the planet is in process of development. The "Earth Summit" dramatically highlighted the need for a new sensitivity to our planetary environment, and for urgent and cooperative action on a global scale in confronting the dangers which threaten it.

Ecology and Spirituality

Ecology is more than just a branch of science dealing with the relations and interactions between organisms and their environment. The huge growth in world population and the phenomenal power to manipulate the material world placed in the hands of nations and individuals by technological discoveries has made ecology a moral imperative. Pope John Paul II in his 1990 World Day of Peace Message declared "the ecological crisis is a moral crisis." This ecological crisis is none other than: a) the need for concern and action to remedy the destruction that human irresponsibility has inflicted on our human habitat; and, b) a summons to recover the spirituality that brings reverence to planet earth as God's creation and the place of God's disclosing.

A Clash of Attitudes

What astonished Columbus and his Spanish companions more than anything else in the mores of the native inhabitants of the Americas was their simplicity of life, absence of greed for material possessions, and contentment with a sufficiency in food, drink and habitation. These were traits that initially impelled the Admiral to believe the natives were ripe for the Christian Gospel. This is ironic because they were traits totally absent from the lives of the aggressive Spanish adventurers. The native peoples had not yet been evangelized; yet they were already living according to the basic counsels of the Sermon on the Mount that inspired St. Francis of Assisi. What an example this must have been to the Franciscan missionaries who arrived on the shores of Hispaniola in 1510, zealous to establish a Christian society! And indeed as early as 1517 the courageous Dominican Fray Antón de Montesinos in a memorable sermon to the Spanish notables in Santo Domingo contrasted the love of nature and peaceable relations between the (pagan) natives with the aggressive, violent and exploitative behavior of the Spanish colonists, Christian only in name. This theme was echoed again and again by Fray Bartolomé de las Casas, and by other righteous missionaries.

From the first sight by Columbus of the shores of the Americas in 1492 to this quincentenary year of its commemoration, the core of every ecological issue is how humans perceive this planet and relate to it. In the biblical story of the creation of the world and its plants and animals, Adam as the primordial figure of all humanity is portrayed as receiving from God the use of the earth and responsibility for it. To humanity is entrusted the stewardship of the earth, an intimate relationship symbolized by the power God gave Adam of "naming" the animals.

Models of Ecological Sensitivity

In an interesting article in the *New Theology Review* (March, 1991), Thomas K. Reilly, EPA Commissioner, refers to two models or traditions of Catholic ecological spirituality. The first is represented by St. Benedict and the Benedictine tradition. It is the tradition of husbandry or managed use of the earth. The second is the tradition of preservation, of reverence for the wilderness and protection for all living things. This is the tradition of St. Francis of Assisi which personalizes natural creation as did Francis in hailing "Brother Sun" and "Sister Moon." St. Francis loved nature with a passionate love, and nature responded to his passion and tenderness.

In "At Home on Earth," Charles Murphy refers to the charming legend of the ravaging wolf of Gubbio in the life of St. Francis as a metaphor for our relationship to nature. He says:"the ravaging wolf of Gubbio was tamed when Francis loved it: nature rises up and rebels only when it is not loved."

The nature of the spirituality of St. Francis has had such a strong appeal to popular imagination that in 1986 the president of the World Wide Fund for Nature, Prince Philip of England, convened at Assisi representatives of the major religions of the world to discuss human responsibility for nature. Christians, Jews, Hindus, Muslims and Buddhists were among those who joined together in prayerful reflection and celebration in the historic basilica of St. Francis where the saint's body is interred. Each of the great religious traditions observed some aspect of its ritual: such as a choir, a dance, even a ram's horn blown at the entrance to the basilica. Then five statements were issued, expressive of the theology, spirituality and tradition of each faith, urging support for the conservation of nature. The interfaith gathering at Assisi was an urgent appeal for a return to the reverence for the earth which the great religions of the world instill in their believers.

The Native American Tradition

Nowhere is this tradition of reverence for the earth more in evidence than in native American religion. For it, the earth with its abundance is in a symbiotic relationship with the humans that inhabit the earth. The wanton destruction and profligacy that have characterized the relationship to nature of industrial and technologically developed nations are abominations from the perspective of native American tradition. Here in the United States, as well as in the entire continent, the first step in developing a comprehensive spirituality of the earth is the study of Native American traditions and the incorporation of Native American elders and leaders in all decisions regarding the conservation, development, and maintenance of our habitat.

Managing Earth's Resources

The ecological spirituality represented by the tradition of St. Benedict finds expression in the careful husbandry of earth's resources. Many problems in the environment have natural causes, but many are the result of human activity, abuse or neglect. The most frightening is the progressive destruction of the protective ozone layer that encircles the earth's atmosphere. The scientific discovery of the ozone hole over the Antarctic, and more recently over the Arctic, is startling in revealing a breach as large as the continental United States. A major cause of this depletion of the ozone has been the release of chorofluorocarbons into the atmosphere; and its major effect is more ultraviolet radiation bringing an increase of skin cancer and cataracts, according to EPA's William Reilly. A problem of this magnitude requires concerted action by governments on a global scale, but it also involves the responsible cooperation of individuals. Closer to home are the roaming barges, trains, and trucks with their cargo of garbage unable to find a dumping site. Will we be buried in our own sign of progress, the by-products of our consumption?

Ecological concerns have led to the development of the environmental movement. Basically environmentalism is concerned with reconciling humanity and its needs with the natural systems upon which human life and civilization depend. Air, food, water are the staples of life, which must be accompanied by the satisfaction of the human need for housing, association, work activities, health care, and recreational expression. Human needs are individual and communal, but they can only be met by a social consensus that recognizes humanity and the environment are in a relationship of total interdependence. This social consensus will never lose sight of our ecological responsibility to future generations.

Ecology and Christian Action

The rich Christian tradition in theology and spirituality relating to the ecology is a challenge to all levels of the Church's leadership, institutions and membership. It would seem the time is ripe for bringing together all the strands of our tradition in a cooperative plan of action in which all Catholic institutions and members participate. This ecology oriented action plan would have available for its design the final draft of Agenda 21, the final document of the "Earth Summit," which symbolically will be published in October 1992.

In an article entitled "The Ecology Crisis: Challenge for Christians" (*Theology Digest:* Summer, 1991) French theologian Gérard Siegwalt asserts that inasmuch as the ecology crisis is the product of human sinfulness it calls for a profound repentance and conversion. This conversion is the work of the Holy Spirit who brought order and life to primeval chaos.

With conversion comes atonement. When we consider the vast array of institutions and services maintained by the Church, we have to ask if our own carelessness and negligence have not contributed to a dissipation of our natural resources and the pollution of our environment. Can we say that in the spirit of St. Benedict we have carefully husbanded the earth for the common good? Or can we assert that we have brought St. Francis' sensitivity and love for God's creation to the world around us? These are hard questions demanding an honest response. Above all they require of us, as Church and as individual Christians, action and Christian witness.

Activities

All Grades

1. Introduce the students to St. Benedict and his tradition of prayer and work expressed in the motto "ora et labora."

2. Introduce the students to St. Francis and his love of nature and wild life, emphasizing his simplicity of life, the story of the wild wolf of Gubbio, and the religious communities, movies, poetry and song inspired by his life.

3. Create an ecological concern committe in the school whose responsibility would be to find ways to cut food waste and facilitate the recycling of paper, crayons, and other supplies.

4. Encourage the children to monitor recycling practices at home, and shopping for items that do not have excessive packaging.

5. On the feast of St. Francis (October 4), sponsor an ecology-oriented seminar with the participation of the whole school. Invited speakers can show ways to use supplies for gardening and cleaning that are environment friendly and which do not pose a threat to wild life or to water supplies.

6. In preparation for this seminar, hold a banner or poster competition encouraging people to recycle and be ecologically minded. The posters can be displayed throughout the school and submitted to diocesan or local newspapers for Earth Day.

Resources

Renewing the Earth. Pastoral Statement by the National Catholic Conference of Bishops, 1991. Can be obtained by calling this toll free number 1-800-235-USCC (8722) and asking for Publication no. 468-6.

"The Ecological Crisis: A Common Responsibility. An Invitation to Reflection and Action on Behalf of the Environment in Light of Catholic Social Teaching". Statement by John Paul II, 1989. Can be obtained by calling this toll free number 1-800-235-USCC (8722) and asking for Publication no. 332-9.

The New America: An Exchange of Gifts

The meeting of worlds that began when Christopher Columbus and his companions pitched anchor, and set foot on the soil of the Americas has been called "the most significant secular event in human history." Even the most passionate critics of the celebration of this event do not dispute this assessment though they deplore its negative effects on the indigenous peoples and their civilizations. Columbus' journey, combined with Magellan's expedition which circumnavigated the globe (1521), completed the outline of the world's continents and initiated the unstoppable exchange of goods and peoples, ideas and hopes between the people of this continent and those of Europe, Africa, and Asia. It was not an Old World meeting a New World. It was two young worlds that began to realize that the one world which they shared was bigger and more diverse than either of them had imagined and for which none of them was ready. And yet its very vastness became less through that encounter, as the saying goes: "A globe encompassed becomes a globe reduced."

What began mainly as an exchange between Spain and the Americas, was enlarged to include millions of Africans, and now embraces the entire world. The earliest ships in Columbus' first two voyages were full of Europeans with their horses, cannons, tools and ambitions. By the third journey, the caravels that were now heading east were loaded with Native Americans, gold, animals, plants, and fruits of every type. The world would never be the same again.

Potato and maize (corn), two staples of the diet of Native Americans, would change the diet of the world. These most versatile of foods provided cheap nutrition, and were easily stored. The first fueled the population growth of Europe and the second that of Africa. The harvest of "maize and potatoes totalled 788 million metric tons in 1986 or 78 percent of the total 1,010 million metric tons for wheat and rice. Their share of that addition to the world's food supplies constitutes by far the greatest treasure that the Old World acquired from the New" (*Seeds of Change*, 45-46).

Other foods that went from the Americas to Europe, Africa, and Asia include: sweet potatoes, tomatoes, peanuts, manioc, cacao, as well as various kinds of peppers, beans, and squashes. What would Italian cooking be without tomatoes; Irish, German, and Russian dishes without potatoes; and Swiss confections without chocolate? The Spaniards brought with them cattle, sheep, goats, hogs, asses, sugarcane, and horses. The latter were on a return trip to the Americas where they had lived and perished ten thousand years before; and where, beginning in the late sixteenth century, they changed forever life in the plains for the Native Americans from Canada to the Argentinean Pampas. What was at first fear of the horse on the part of the natives turned into a love affair with it. Today we cannot imagine many of their cultural traditions without mounted riders in games, songs, art, and poetry.

Remarkable as that two-way transfer of foods and animals was, none can compare to the one-way traffic into the Americas of peoples which began in 1492. Peoples from every corner of the globe have appropriated for themselves the belief expressed by Columbus that the Garden of Eden must have been located here, and that here all dreams could come true. Reports of the grandeur of the continent, the abundance of life in all its forms, gold running in the rivers, and the welcoming nature of the inhabitants whose gear for war was no match for the Spaniards, spread like wildfire throughout Europe. Since then, the traffic of people has been a staggering phenomenon and shows no sign of abating.

The waves were first from Europe, then from Africa with the forced slaves, then from the Far East in the importation of Chinese peons to work in the railroads; and in this century from Japan, Vietnam, the Middle East, and every nation of Asia and Africa. This traffic has also shown some interesting new patterns within the continent itself. First, the southward move in search of milder climates by retirees; by tourists looking for beaches in December and snow in August; and by business entrepreneurs looking for cheap materials and labor. From the south to the north have come the political immigrants looking for an escape from communism or tyranny, millions looking for better wages, many to rejoin relatives who were separated during the U.S. expansion into those areas of the country which had been part of Mexico until 1864, and in the last twenty years new thinking in theology, adult education, and community building represented in the liberation theology, pedagogy of the oppressed, and small faith community.

In the sixteenth century the largest immigration to the Americas was from Africa. The two centuries that followed brought Europeans from every religion, language family, and social class. In this century the first three decades were dominated by European immigration, in the closing three decades the flood is from Asia and Latin America. Between 1971 and 1991 immigration from Europe was 12% of the total; from Asia 35.2%, from Latin America and the Caribbean 47.9%, from Canada 1.8% and from the rest of the world 3.1% ("The Immigrants," *Business Week*, July 13, 1992, 114).

By reducing the globe to navigable channels and establishing trade routes with the entire world, Europeans were pioneers of global unity. Their goal however was to mold the world in the image of themselves "to give to those strange lands the form of our own." Will that form, devised during 200 years of European dominated leadership, be sufficient to carry the nation into the 21st century and beyond? Will that form provide liberty, justice, and happiness to this diverse segment of humanity that constitutes the present United States? Will there be a need to redefine the bill of rights, many articles of the constitution, and the laws that control our common existence?

The answer to those questions will be as varied as the perceptions of the respondents to the meaning of this variety. One thing is certain, however, for those whose political as well as religious belief rests on the equality of all people, the answers have to be pondered and weighed anew in the midst of this diverse human reality.

In the five hundred years of Europeans living on this continent, the dominant style of life, underlying principles of human relations, and religious experience have been governed by European thought directly or through the children of European descent in the Americas. The time is ripe to enlarge this pattern of leadership and make whatever adjustments are required so that the country may better reflect the human riches which are ours. We have shared the land and its resources; now the time has come to open avenues of exchange that facilitate the incorporation of the wisdom of all groups into the decision-making levels of every community.

The time has come to listen to the voices of the silenced and ignored. For that opening to take place there has to be "conversion of heart," an educational shift that seeks to remedy what our Bishops called "the unconscious and insensitive mistreatment of our Native American brothers and sisters" and also "the racism of the dominant culture of which [the Church] has been a part." (*Heritage and Hope*, 2).

That process of conversion will allow for the incorporation of the first inhabitants of this vast continent into the process of shaping the cultural, economic, political and religious life of the nation. We will need to find ways to reward their participation in the remaking of the nation as we move into the 21st century. There are already positive signs that the next century of relations among Europeans and Native Americans will be different. Native American voices are being heard in many of the events organized to commemorate the quincentenary. In this country, Native American bishops, scholars, teachers, and tribal groups have been expressing their repudiation of what Europe has done to their peoples and their traditions. They are also joining with the Native Americans of Central and South America to discover ways in which they can represent a new voice of concern for justice, the environment, and international relations. Their being invited to bring their presence and message to many symposia is a radical shift from the thoughts expressed by John Fiske who saw the world of the Native Americans as "that strange world of savagery and barbarism to which civilized Europeans were for the first time introduced in the course of the fifteenth and sixteenth centuries." The only value Fiske saw in studying Native Americans was in order to understand better the accomplishment of the Aryan race. (Fiske's Preface to *The Discovery of America*, 1892, two volumes honoring the fourth centenary). Now, we have come to realize that Native Americans may hold for us the key to understanding our intrinsic unity with nature; and in their spirituality we may find the incentives to change the course of our misuse of our natural resources. Besides the acknowledged acceptance of the Native American spiritual relationship to nature and its implication for our environmental crisis, Carlos Fuentes, the noted Mexican writer, in a lecture at the Smithsonian Museum of American History, April of 1992, suggests that the Native Americans may also reveal to us new meanings of death, and help us see the creative imagination in a new light.

Together with a reassessment of our relations with the Native Americans there is a need to incorporate the talents, resilience and survival skills of the African populations. The strains in the relations between Africans and Europeans is another aspect of these five hundred years which should leave us with a sure determination to make the next five hundred years different. The scars from years of discrimination are visible everywhere. Christian indifference in this regard has tarnished the reputation of the faith community; and confirmed many in believing that the Christian churches lack the will or the desire to uproot this evil from our midst. The positive record of Catholic educational institutions on behalf of African Americans and other minorities, place a considerable burden on Catholic schools for showing other educational institutions what is possible when African Americans share in the benefits of the best education a community has to offer, and are free to fully participate in shaping the community. Their endurance and spiritual fortitude to continue "stepping" and thriving in the midst of oppression and injustice are gifts America cannot do without.

The entrance into American life of Asians, many of whom have a Catholic heritage, especially the Filipinos and the South Vietnamese, and increasingly Koreans, adds another dimension to the intercultural dynamics that must characterize our future. Asia, with its ancient traditions, longer than most European ones, stands to dominate the business and technological world as we enter the 21st century. Some say that "the Cold War between the superpowers is over and Japan won." In education, the arts, science, sports, and technology Asians show great accomplishments in areas which until recently Europeans and their North American descendants considered to be their unique domain. Their personal discipline, their commitment to the common good, respect for their elders, and their entrepreneurial creativity are mirrors of the spirit which once prevailed in this country, and which can now revitalize it again.

The Americas have also become home to a growing majority of people who in the Census forms mark the box for "another race." Who are these people? From all estimates, they seem to be the by-product of parents of different races who do not fit into the traditional racial categories that we inherited from the world of 500 years ago. Inter-racial marriages were considered unlawful and sinful until rather recently in our history, and the offspring of these unions experience today many of the prejudices that non-Europeans experienced. The "mestizaje" which started in Spanish-America is now moving north and becoming part and parcel of our common history. These families, great numbers of whom are Hispanic, can help us overcome the racial and ethnic animosities that frequently flare up in destructive ways throughout the country.

The world is nourished with products of the American soil. Gold and silver from the Americas decorate churches and homes throughout the world. New breeds of horses and other animals have been born on our shores. Planes and other modern means of communication invented on this continent help us reach the other side of the world in hours or in seconds. Here too, a new humanity is being born, a "cosmic race" with links to the entire globe and the responsibility for finding the best routes that will bring the world into new forms of community and solidarity, of faith and of culture. Reflecting on the meaning of this quincentenary, learning and teaching about it may be the best hope we have not to repeat the errors of the past, and to help the Church, the country and the continent to project themselves renewed towards the future. We came on different ships from every direction. We are now in the same boat and where we go from here will be up to all of us.

Activities

Lower Elementary Grades

While the Unit on "The Americas: and Encounter of Peoples" is intended to highlight the achievements of individual cultural/ethnic/racial groups to life in the United States, this unit attempts to foster the creation of new expressions of culture, art, faith that have or can emerge from the interaction between all the groups that constitute the United States.

Lower Elementary Grades

1. Explore ways in which art and craft techniques from various cultures can be used for the artistic expression of all cultures. Use sand art, for example, from the Native Americans, Japanese haiku poetry forms for English poetry, piñata making from the Mexicans to decorate classrooms and parties. With each activity highlight the uniqueness of these forms and how they have been appropriated by all the cultures.

2. Students can be encouraged to note where does the clothingthey wear or the tools and artifacts they use in the course of a day come from so as to alert them to the interdependence of the globe.

Upper Grades

3. In social studies classes, students looking at a country or region of the globe could research the ways in which companies from the United States are collaborating with companies from other countries and regions. A team may be formed to keep watch over business pages in the newspapers to report mergers, buy-outs, collaborative scientific and technological projects undertaken by foreign firms in the U.S., by U.S. firms abroad, or by consolidation of foreign and American companies.

4. In city schools, research the number of companies that have foreign affiliates who depend on foreign markets for their products. The students can also be guided to research the number of foreign companies that sell products in their areas, from cars to computers, toys, and food.

5. The Smithsonian Institution has prepared an exhibit called "The Seeds of Change," which will be shown at the National Museum of Natural History until May 23, 1993. Roving exhibits have also been prepared which will visit different museums during the next two years. The schedule for the roving exhibit is enclosed; also included is the list of libraries which will display materials from the Washington exhibit.

For the Teachers

6. The administration can sponsor an in-service training day for teachers and staff on

issues related to multicultural education, learning styles, and intercultural communication skills so as to prepare them for a more successful interaction with parents and students from different cultures as well as enable them to be facilitators for the birth of a new culture.

Resources

"The Immigrants." Cover story in *Business Week*, July 13, 1992.

Hobhouse, Henry. *Seeds of Change: Five Plants that Transformed Mankind.* New York, 1989.

Viola, Herman J. and Margolis, Carolyn, editors. *Seeds of Change: Five Hundred Years Since Columbus.* Smithsonian Institution Press, 1991. A richly illustrated collection of scholarly essays published in conjunction with the Seeds of Change exhibition organized by the National Museum of Natural History. To order, write the Smithsonian Institution Press, Dept. 900, Blue Ridge Summit, PA 17294 or call this toll free number 1æ800æ782æ4612. This book as well as the exhibit which it accompanies has been hailed by a Native American author as "a necessary book, one which should be in every school library in this country. ...[A] marvelous historical document and an engrossing story ... serving as both antidote to ethnocentric hysteria and a message of the need we all have now for a time of understanding, cooperation, and healing."

There is a traveling version of Seeds Of Change organized by the American Library Association and the Smithsonian Institution Traveling Exhibition Service, with funding from the National Endowment for the Humanities and Beneficial Management Corporation.

Exhibition locations are public municipal libraries except in cities marked by an asterisk (*), where the site is the state library or other state building. For further information contact American Library Association, 50 East Huron Street, Chicago, ILL 60611.

1992

July 18—August 16
Los Angeles, CA
Little Rock, AR
Providence, RI
Charlotte, NC

September 5—October 4
Sacramento, CA
St. Louis, MO
Columbus, OH
Georgetown, SC

October 24—November 22
Honolulu, HI
New Orleans, LA
Buffalo, NY
Richmond, VA

December 12—January 10
Phoenix, AZ
Houston, TX
Jamaica, NY
Charleston, WV

1993

January 30—February 28
Salt Lake City, UT
Dallas, TX
Norristown, PA
Wilmington, DE
March 20—April 18
Reno, NV
Oklahoma City, OK
Pittsburgh, PA
Washington, DC

May 8—June 6
Boise, ID
Des Moines, IA
Detroit, MI
Baltimore, MD St. Croix,

June 26—July 25
Billings, MT
Minneapolis, MN
Hartford, CT
Manalapan, NJ
August 14—September 12
Cheyenne, WY
Wisconsin Rapids, WI
Louisville, KY

October 2—October 31
Boulder, CO
Chicago, IL
Knoxville, TN
US Virgin Islands

November 20—December 16
Albuquerque, NM
Indianapolis, IN
Vicksburg, MS
St. Croix, US Virgin Islands

Resource Materials

compiled by
Maria Luisa Gaston

EVANGELIZERS IN OUR LAND

Blessed Kateri Tekakwitha
Blessed Junipero Serra
Servant of God Elizabeth Lange
Saint Rose Phillipine Duchesne
Saint Elizabeth Ann Seton
Blessed Katherine Drexel
Saint John Neumann
Saint Frances Xavier Cabrini

BEST COPY AVAILABLE

Fifth Centenary Commemoration - Resource Materials
Catholic Educational Kit Guidelines

The following guidelines and resources are designed for educational purposes in Catholic schools and other schools as well as dioceses, parishes, and communities to observe the 500 years of Evangelization in the Americas.

I. Publication and Video Resources:

The following may be ordered from USCC Publishing Services, 3211 Fourth Street, N.E., Washington, DC 20017-1194. You may call our toll-free number (1-800-235-USCC) to place orders also. Ordering through a diocese can save you 30%-40% on your order!

Heritage and Hope: Evangelization in the United States: Historical reflection on Native Americans, Spanish missionaries, the French, English and African Americans, other Catholic immigrations right up to 20th Century. Reflection on present day Church and society, problems and signs of hope for Evangelization of culture. Apology to Native Americans for Church's role in the negative consequences of colonization but also shows Church's defense of native rights and human dignity. Calls for observance of Quincentenary at parish, diocesan and national level with themes of reconciliation, spiritual renewal, thanksgiving for faith, recognition of multi-cultural reality, commitment to justice. Order no. 386-8. English/Spanish, bilingual edition Cost: $5.95

Encounters with Faith Handbook: Handbook offers a practical guide for parishes, schools, family youth groups. Features sample processes for renewing the evangelization task within the local community and explains how to reach the alienated and unchurched. Suggestions for schools, youth groups, religious education programs, the home as well as liturgical resources for children and reproducible art.
Order no. 416-3 Cost: $8.95

Faith and Culture: A Multi-Cultural Catechetical Resource: A catechetical resource that supports and fosters multi-cultural catechesis within the Church in the U.S. The message throughout the book is "Every person is a story of God; so too is every race, culture and ethnic group." Explorers cultural aspects of African American, Native American, Hispanic, and Asians. Order no. 994-7; Cost: $5.95

1992: Time for Remembering, Reconciling and Recommitting Ourselves as People: Pastoral Reflections on the Fifth Centenary and Native Peoples. This latest statement from U.S. Catholic Bishop affirms and complements their November 1990 Pastoral Letter on the Quincentenary, Heritage and Hope. The Bishops call for "Catholic solidarity with the Native American community" and pledge to work on behalf of Native American issues, and to respect native spiritualities and cultures. Bishops asked all believers to join in making the quincentennial year "a time of continuing conversion and reflection on the demands of the Gospel now"... 16 pp. binder format. Order no. 470-8; Cost: $1.95 each;50/$90.00, 100/$165.00, 500/$675.00, 1,000/$1,200.

Families: Black and Catholic/Catholic and Black: By the late Sr. Thea, this book places interest in the various ways that faith and values are communicated and the relationship of culture, communication, and spirituality in the Black Catholic family. "The gift of Blackness to the Church", she reflects, "is a wholistic approach to worship and catechesis that involves memory and imagination, feeling, emotion, and passion, as well as intellect and commitment". Order no. 890-8. Cost: $14.95

On Fire with Faith Video: Video recounts the story of Spanish Evangelization and inculturation into the Native American culture. Includes extraordinary accounts of Hispanic Evangelization in Tucson, San Antonio, San Francisco, and New Mexico. Video includes a study guide. Produced by the Hispanic Telecommunications Network and funded in part by the Catholic Communication Campaign. 60 minute tape; Order no. 422-8 Cost: $29.95.

A Passion for Faith Video: Documents the struggle of African American Catholics to gain full participation in the Catholic Church. Hosted and narrated by Avery Brooks, the video traces the history of Black Catholics from their arrival in Baltimore in 1793 to the development of the "National Black Catholic Pastoral Plan" and the publication of ***Here I am, Send Me*** produced by the USCC and funded in part by a grant from the Catholic Communication Campaign. Also includes a study guide. 60 minute tape; Order no. 357-4 Cost:$29.95.

Beyond the Dream Video: Retells the expectations, experiences, and influence of the Irish, German, and Italian Catholics who arrived in America during the massive European immigration of 1840-1920 as told through the eyes of Monsignor John Tracy Ellis and several entertainment celebrities: Kevin McCarthy, Susan Sullivan, Elke Sommer, Dom DeLuise, Ricardo Montalban, Elaine Stritch, and Gloria DeHaven. Upon arriving, Catholic immigrants faced an unresponsive federal government, intense discrimination, and a Church not quite ready for this new and different population. Also includes study guide. 58 minute tape; Order no. 411-2 Cost:$29.95.

Circle of the Spirit Video: Saga of two northwestern tribes of Native Americans - The Coeur d'Alene of Idaho and the Lummi of Washington. Traces the spiritual and economic journeys of these tribes in the Pacific Northwest from their close initial ties with Jesuits and Catholic settlers in 1837, through years of misunderstanding and pain, to renewed spiritual bonds and economic advancement today. Funded by the Catholic Communication Campaign. Also includes study guide. 60 minute tape; Order no. 358-2; Cost:$29.95.

The Cypress Will Grow: Dramatically traces the history and heritage of African Americans within the Catholic Church in the U.S. Designed for group discussion. Includes an attractive study guide. 18 minutes. Order no. 315-9; Cost: $19.95. Study guide only, 95 cents each 10/$5.00

St. Rose Philippine Duchesne Video: Story of pioneering French-born nun who ministered in the U.S. in the early 1800's to French settlers and Native Americans. Includes a study guide. 45 minutes. Order no. 492-9; Cost: $29.95

Yo Trabajo la Tierra (I Work The Land): This beautifully-filmed portrait of a farm-working-family is a visual meditation on the dignity of work and faith. Minimal dialogue in Spanish with English subtitle. Includes bilingual study guide. 13 minutes; Order no. 472-4 Cost: $14.95

Sr. Thea: Her Own Story: In this memoir of Sr. Thea Bowman, made at her home in Mississippi just months before she died, a remarkable African American woman of faith speaks of her life and work. Includes a study guide. 50 minutes; Order no. 491-0; Cost: $29.95.

II. Promotional Resources:

The following resources will list contact or source where you can obtain the materials. Otherwise contact the Fifth Centenary Office at (202) 541-3151.

Calendars: 1992 calendar from Extension Society includes significant historical data from 500 years of Evangelization. Available in English and Spanish. Available from Extension Society, 35 East Wacker Drive, Room 400 Chicago, IL 60601-9987 (312) 236-7240.

Catholic Church in America 1992 Pictures: Full-color pictures of 13 Catholic Churches or institutions representing various types of Catholic Evangelization in the U.S. from 1565 to contemporary times. Maybe ordered from Marc-Martin Publishing Corporation, P.O. Box 1179, Hollywood, FL 33022-1179 (305) 458-1451.

Fifth Centenary Logo Clip Art: Camera-ready art for any number of lay-outs including observance brochures, Sunday bulletins, newsletters, training manuals, etc.

Heritage and Hope: North American Saints Posters: Reproduction of colorful painting by artist Carlos Salgado featuring Catholic evangelizers mentioned in the Pastoral Letter. Prayer cards with this same picture in English and Spanish are also available.

Fifth Centenary Cross Lapel Pins: Blue and gold commemorative lapel pins with the Quincentennial Cross are now being produced in a joint project with Fifth Centenary Office and the Florida State Council Knights of Columbus. Pins are beautiful gifts for new Catholics, RCIA members, home visitation volunteers, or for resale. Send order to: Florida Knights of Columbus, 23365 Water Circle, Boca Raton, FL 33486-8542.

Fifth Centenary Commemorative Banner: St. Boniface Church and American Sign and Banner, Inc. have been given permission to produce banners and plaques with Fifth Centenary logo as the focal point. To order mail to Deacon A. Perry Vitale, St. Boniface Church, 8330 Johnson Street, Pembroke Pines, FL 33024.
Fax: (305) 433-8820.

500 Years of Evangelization in Americas Prayer Cards: Features the official Fifth Centenary logo on prayer cards in English and Spanish. Also offers bulletin covers. Cost: 100-499/$.09 each, 500-999/$.85 each, 1,000-4999/$.75 each, 5000+/$.07 each. Order from Creative Communications for the Parish, Inc., 10300 Watson Road, St. Louis, MO 63127 or call toll free 1-800-325-9414.

Fifth Centenary Brochure: Highlighting historical, evangelization, and questions and answers on how to participate in the observance. Brochure is in English and Spanish.

III. Liturgical Resources:

The following list of resources will list contact or source for the materials. Otherwise contact the Fifth Centenary Office at (202) 541-3151.

Encounters with Faith Handbook: This handbook offers five areas for liturgical resources: (See under Publications and Videos Resources to order).

1. **Cross Prayer Service:** In English and Spanish. Leaders' Guide can be obtained from the Knights of Columbus (203) 772-2130 or by writing to Supreme Council Office, Department of Fraternal Services, One Columbus Plaza, New Haven, CT 06507-0901. This can also be obtain from the Fifth Centenary Office.

2. **Official Fifth Centenary Prayer Cards:** (See under Promotional Resources to order from Creative Communications for the Parish, Inc.)

3. **Liturgical Guidelines: "Become a Reconciling Community":** Focuses on Reconciliation as the Quincentennial theme, gives recommendations for parishes and dioceses. (pg. 45-48)

4. **A Rite of Reconciliation:** "That God's word may be more truly heard" with Homily song. Suggestions for Ecumenical or Roman Catholic use.

5. **Suggestions for Liturgies for Children:** For primary grade levels, intermediate grade levels, and junior high grade levels offering song and prayer suggestions. Includes: Liturgy of the Word, Rite of Reconciliation, and Eucharist.

Fifth Centenary Mass Texts: Approved by the Vatican Congregation for Divine Worship on March 12, 1990. Available in English and Spanish.

Discover the Faith Series, Words for the Way: Brief statements of Church teaching, intended to transmit the content of Faith and of Catholic life in an orderly fashion. Suggest for use each week before the dismissal rite at the Eucharistic liturgy, as well as reprint in bulletins. Free from Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138. Tel. (305) 757-6241.

"See I Am Doing Something New!": Liturgical and educational packet by Catholic InterCommunity Coalition for Justice and Peace. Three-part packet for use before, during and after Quincentennial. Includes three prayer services and activities, six bulletin inserts, and eight images for bulletin boards. Cost:$10 per packet plus $2.00 postage. To place an order, write: Catholic Intercommunity Coalition for Justice and Peace, Mt. St. Joseph Convent, Chestnut Hill, Philadelphia, PA 19118.

IV. Educational/Learning Resources:

The following are resources that can be obtained from your local Department of Education, museums, associations,etc. We strongly suggest contacting your local Board of Education, park service, and library. Contact or source will be listed. Otherwise contact the Fifth Centenary Office at (202) 541-3151.

"Seeds of Change" and "Cara" (Chicano Art: Resistance & Affirmation): Materials and curriculum guide offered on Quincentenary in English and Spanish. Contact Office of Quincentenary Programs, Smithsonian Institution, Room 3123, S. Dillon Ripley Center, Washington, DC 20560 (202) 357-4790.

Public Broadcasting Services (PBS): Videos, elementary and secondary services as well as other Quincentenary resources. Contact PBS Quincentenary, 1320 Braddock Place, Alexandria, VA 22314-1698 (703) 739-5129.

Who Was Christopher Columbus?: Learning kit on primary level (K-2) with activity sheets, teacher's guide, cassette, and booklets. Contact or write National Geographic Society, Washington, DC 20036 (301) 921-1330.

"Days of Columbus": Resource packet produced by the Eastern National Park and Monument Association detailing the life and voyages of Columbus through eight educational products and publications. The resource packet has been approved as an official project of the U.S. Christopher Columbus Quincentenary Jubilee Commission. For more information, write to: Eastern National, 446 North Lane, Conshohocken,PA 19428.

Rethinking Columbus: 96-page resource guide for teachers and parents providing lessons, essays, short stories, poems, interviews, and an annotated bibliography for teaching the Quincentennial to kindergarten through high school. Available in English and Spanish. Cost: $6.00 (bulk orders less.) For more information, write: Rethinking Schools, 1001 East Keefe Avenue, Milwaukee, WS 53212 (414) 964-9646.

"Exile 1492: An Educational Kit for 1992 and Beyond": Prepared by the Ben-Zvi Institute for the Study of Jewish Communities in the East. An educational kit to commemorate the world of Sephardie Jewry which ceased to exist in 1492. Kit consists of student workbook and educator's guide for each of two units: "The Story of The Jews in Spain" and "The Sephardi Diaspora." For more information, contact: American Sephardi Federation, 133 East 58th Street, Suite 404, New York, NY 10022-1236.

"The Columbus Controversy: Challenging How History is Written": 24-minute live-action video designed for secondary schools. Program features a debate between historians John Mohawk and William McNeil, inviting students to form their own perspectives on the controversy surrounding the Quincentennial. Contact: Frank Beck, American School Publishers, 11 West 19th Street, New York, NY 10011.

1992 Organization of American States(OAS) Catalog: Special Quincentennial edition of the INFOCIECC catalog which makes available the publications and substantive results of OAS regional development projects in the fields of Education, Science and Technology and Culture. INFOCIECC is a continuously fed data base with a user friendly program which can be adopted by institutions with limited resources through the use of a personal computer. For additional information concerning this system, write to: Executive Secretariat for Education, Science and Culture, Organization of American States, 1889 F Street, N.W. Washington, DC 20006.

"500 Years: Exploring the Past to Discover the Present": Project sponsored by the Central American Resource Center which offers resources for educators. This is just one of many workshops that provides models for teaching events of 1492. Resource library is readily available on Quincentennial-related topics. Educational packets available for children in kindergarten to grade 6 and those in grades 7 to 12. Packet includes lesson plans, annotations of books and guidelines for assessing materials on the 1492 history. For more information on this program or others, write: Quincentennial Education Project, C/O Central American Resource Center, 317 Soventeenth Avenue, S.E. Minneapolis, MN 55414.

"People to Remember": Book by Janaan Manternach and Carl J. Pfeifer is a collection of stories and activities about great Christian men and women. Saints like Ignatius of Loyola and Joan of Arc, poets and missionaries who brought their faith to the world around them are featured in this interesting booklet. Each of the thirty chapters contains a story, an activity, a prayer, questions to think and talk about, a poem, and a suggested storybook for further reading. The book may be purchased from: Paulist Press, 997 MacArthur Boulevard, Mahwah, N.J. 07430.

"Our Catholic Roots 1492-1865": An illustrated activity/workbook which includes the contributions of a number of Catholic educators and school administrators. The book deals with the early history of the Church with the Spanish, French and English Catholics and the subsequent struggle for prominence within the American society. It is a valuable help in understanding the contributions of Catholics in shaping the history of the U.S. It has been edited by Rev. Dennis R. Clark, Ph.D. For a copy, write: William H. Sadlier, Inc. 11 Park Place, New York, N.Y. 10007.

Hispanics in American History: Written by Frank De Varona, Associate Superintendent of Florida's Dade County school system has been published in two workbooks by Globe Book Company and they cover from 1492 to the present. Dr. De Varona spent five years researching the project and he is getting excellent reviews. For information, contact: Globe Book Company, 13900 Prospect Road, Cleveland, Ohio 44136 or call toll fee (1-800-848-9500). New York and Alaska residents call (201) 592-2640.

1992 The Martin Luther King Jr. Packet: The Quincentenary: Resource packet of NCCIJ (National Catholic Conference for Interracial Justice). Although the 1992 M.L. King observance has passed, the packet's valuable homilies, prayers of the faithful, household services, small group discussion, etc. can be used throughout the Quincentennial year as focus is truly multi-cultural. Special call for reconciliation with Native Americans. Some prayers in Spanish, Tagalog, Chinese, and Vietnamese. To order, write: NCCIJ, 3033 Fourth Street, N.E. Washington, D.C. 20017-1102
(202) 529-6480.

CNS Quincentenary Kit: Catholic News Service is offering client newspapers a special supplemental kit marking the Quincentennial observance. The kit provides editors everything needed to produce a newspaper supplement with articles and advertising related to the quincentenary. Articles deal with an "honest evaluation of evangelization", the meaning of the Guadalupe apparitions for Hispanics, Native American spirituality, and brief biographies of 15 Catholic evangelizers, with photos and graphics. To order, Catholic newspaper editors (CNS clients only) contact Thomas N. Lorsugn, Editor-in-Chief, CNS, 3211 Fourth Street, N.E. Washington, D.C. 20017 (202) 541-3279.

Quincentennial Educational Kit: For use by Catholic schools will be published by the National Catholic Educational Association (NCEA) and available in August 1992 for purchase by all Catholic elementary and high schools. Topics covered in the kit are: 1) Columbus 2)Missionaries 3)Evangelization 4)Native People and Cultures in Americas

5)Ecology - Care for the Earth and its Resources 6)The Future: The U.S. as Part of the Americas. For more information contact: NCEA Department of Elementary Schools, 1077 30th Street N.W., Suite 100, Washington, D.C. 20007 (202) 337-6232.

Columbus Comic Book: Produced with the endorsement of the U.S. Columbus Quincentenary Jubilee Commission, links the story of Columbus' voyage with that of the U.S. Space Exploration Program. The comic book is entitled "Adventures on Santa Maria and Future Ships Sailing the Oceans of Space." It is available in either English or Spanish. For more information, write: Tadcorps, 300 7th St. S.W., Suite 110, Washington, D.C. 20024.

Unsung Americans Biography Series: New series for middle readers and young adults that promotes understanding of cultural, racial and religious diversity. Biographies included: Zora Neale Hurston: leading writer who helped preserve the tales and traditions of America's Black South. Chief Joseph: Called for racial harmony even as he was being drive from his ancestral lands. Dorothy Day: Founded the Catholic Worker and served for almost 50 years among New York city's poor and homeless. Woody Guthrie: He rose from America's Dust Bowl and wrote songs that called for courage and action during the country's bleakest decades. Each biography cost $9.95. To order, write: Ward Hill Press, 514 Bay Street, Box 424, Staten Island, Y.Y. 10304

Columbian Encounter Guidebook: With the support of the National Endowment for the Humanities, the Newberry Library has prepared a Quincentenary guidebook for teachers. Will focus on such major subject areas as European and Indian societies on the eve of the Encounter, instruments of the contact (i.e., maps, ships, guns) and the literary and artistic images which each society formed and retained of the other. For more information, write: David Buisseret, The Newberry Library, 60 West Walton Street, Chicago, IL 60610.

Christopher Columbus Encyclopedia: Two-volume reference work on the voyages of Columbus, the Age of Discovery, and the early phases of European expansion into the Americas. For more information, write: Simon and Schuster, Academic Reference Division, 26th Floor, 15 Columbus Circle, New York, N.Y. 10023 (212) 373-7353.

Columbus: Encounter, Discovery and Beyond: Created by Robert Abel and Synapse Technologies of IBM. Five cultures (European, Native American, Mestizo/Hispanic, African American and Asian) are represented in 200 hours of stored material in audio, video, graphics and text. Can be accessed in Spanish and English, and open to expansion by students. For more information, write: Synapse Technologies, Inc., 3400 Wilshire Blvd., Bungalow H, Los Angeles, CA 90010 (213) 386-9995.

Bartolome de las Casas (Champion of Indian Rights): By Dr. Fred Stopsky. Biography of Las Casas, who single-handedly defended the rights of Indians from 1502-1550. Lively dialogue and vivid descriptions. Chronology. Bibliography. For grades five through eight. Cost: $4.95. To order, write: Phyllis Dougherty, Discovery Enterprises Ltd., 134 Middle Street, Suite 210, Lowell, Massachusetts 01852-1815 (508) 459-1720.

A Guide to Teaching about the Columbus Controversy: This guide for teachers K-12 includes an informative, concise summary of Columbus' life, four voyages, history of Columbus Day, and controversies surrounding the Quincentenary. Includes classroom activities, annotated bibliography, directory of Quincentenary State Commissions, and more. Cost: $12.50. To order, write: Phyllis Dougherty, Discovery Enterprises Ltd., 134 Middle Street, Suite 210, Lowell, Massachusetts 01852-1815 (508) 459-1720.

"Turning the World Right Side Up": Resource manual on the occasion of the Quincentennial for people of African descent. Suggestions for activities in parishes including worship services. Cost: $20.00. Available from Fr. Paul Marshall, SM, National Black Catholic Clergy Caucus (NBCCC), 10932 St. Clair Avenue NE, Cleveland, Ohio 44108 (216) 451-3262.

Christopher Columbus: The Man Who Unlocked the Secrets of the World: Exciting biography for young readers age nine to twelve. A story beginning with Columbus shipwrecked and surviving one mishap after another as he crosses the ocean. It also looks at his spiritual side during his travels. Cost: $4.95. To order, write: Paulist Press, 997 MacArthur Blvd., Mahwah, NJ 07430 (201) 825-7300.

V. Other Publication Resources:

The following resources cannot be ordered from USCC. You will find contact or source where you can obtain the materials following the description.

"First Encounters, Spanish Explorations in the Caribbean and the U.S., 1492-1570": Edited by Jerald T. Milianich and Susan Milbrath, University of Florida Press/Florida Museum of Natural History (Cloth $44.95, Paperback $16.95). It is an impressive publication of the university presses of Florida. For a copy, write: Mr. George C. Bedell, University Presses of Florida, 15 Northwest 15th Street, Gainesville, FL 32603.

The Flag and The Cross in Florida and California: A 48-page book written by members of the Miami based Agrupacion Catolica Universitaria under the direction of Jose A. Mestre. The book tells the early history of the Hispanic presence in the U.S. and the evangelizing efforts of the first missionaries. This publication may be obtained from ACU, Inc. 720 N.E. 27th Street, Miami, FL 33137.

LaMorenita: Evangelizer of the Americas: A unique book about the miracle of Guadalupe by Father Virgilio Elizondo, founder of the Mexican American Cultural Center in San Antonio. Father Elizondo opens new vistas of the event of Guadalupe. Anyone interested in the social, political and religious implications of this story must read this book. Available in English from MACC Distribution Center, P.O. Box 28185, San Antonio, TX 78228 (512) 734-8444.

Catholic & American: A Popular History: By Michael Perko, S.J. examines what it has meant to be a Catholic in the U.S. throughout this country's history. Its focus is the experience of common Catholic pioneers, settlers, and immigrants; their secular and religious organizations, their various forms of religious practice and piety, and their effect on the parishes they founded and the cities in which they lived. It will help you understand the ways American life and culture have shaped the lives of Catholics, and the ways Catholics have shaped the growth and development of America. The book is published by Our Sunday Visitor Publishing Division, Our Sunday Visitor, Inc. 200 Noll Plaza, Huntington, IN 46750.

Cross and Sword: An Eyewitness History of Christianity in Latin America: Specially timely book recounting the drama of half-a-millennium of Evangelization in Latin America. Selections from primary sources, some previously unpublished in U.S. before 16th to 19th Century. Published by Orbis Books, Maryknoll, New York 10545.

Spanish Roots of America: By Bishop David Arias, highlights Spanish heritage, a dimension of the United States' past that is unknown to many Americans. It presents the principal Spanish contributions to this country through the pioneering efforts of extraordinary people. Cost: $9.95. For a copy, contact: Yvonna Wright, Our Sunday Visitor, 200 Noll Plaza, Huntington, IN (1-800-348-2440, ext. 345).

The People: Reflections of Native Peoples on the Catholic Experience in North America: Addresses such topics as Who are the Native People, Native Spirituality, Native Americans and Evangelization, a call to Native Americans and the Church. It also offers practical help for teachers. To order, contact: National Catholic Educational Association (NCEA), 1077 30th Street, Suite 100, Washington, D.C. 20007-3852 (202) 337-6232.

A Catholic Response to the Asian Presence: The product of a collaborative effort of a number of Asian parents, educators and ministers, and also of many non-Asian church leaders who minister with the various Asian communities within the U.S. This book examines the Churches' role in providing religious needs for Asian immigrants and refugees. To order, contact: National Catholic Educational Association (NCEA), 1077 30th Street, N.W., Suite 100, Washington, D.C. 20007 (202) 337-6232.

Integral Education: A Response to the Hispanic Presence: This book looks at the educational needs of Hispanic students from grades K-12 in the Catholic schools and how better serve their needs. Hispanic parents, educators, and administrators were elicited and heard. This publication will assist ministers to better know and understand Hispanic students and parishioners. To order, contact: National Catholic Educational Association (NCEA), 1077 30th Street, N.W., Suite 100, Washington, D.C. 20007 (202) 337-6232.

The American Journey, 1492-1992: Call to Conversion: Produced by Pax Christi USA is an eight part series adaptable for small group setting and/or a weekend retreat. It explores the Gospel of Mark the colonization of the Americas, our own review of our heritage and experience, a new visioning for the future. Helpful hints for group leaders are included. Cost: $5.00 (less for bulk orders). To order, write: Pax Christi USA, 348 East Tenth Street, Erie, PA 16503-1110 (814) 453-4955.

Report on the Americas: Four-part in depth series on the Quincentenary published by the North American Congress on Latin America, Inc. (NACLA). The series includes: Inventing America 1492-1992, The Black Americas 1492-1992, The First Nations 1492-1992, and The Conquest of Nature 1492-1992. Study guides are available. Cost: $5.00 per issue. To order, write: NACLA, 475 Riverside Drive, Suite 454, New York, NY 10115 (212) 870-3146.

VI. Newsletter Resources:

The following newsletters can be obtained from the contact or source following the description.

Discovery Five Hundred: Newsletter of the International Columbian Quincentenary Alliance Ltd. to contribute to the public awareness of the life and times of Columbus and the 500 anniversary of his Atlantic crossings. Subscriptions $18 a year. Back issues available. For information, write: Discovery Five Hundred, Box 1492, Columbus, N.J. 08022 (609) 859-3154. Message line is (1-800-438-1242, ext. 510). Fax: (609) 953-7212.

Columbus Quincentennial Projects Directory: Directory published by the efforts of the National Park Service and the National Park Foundation. Over 200 educational programs, exhibits, films, festivals, publications, etc. are being offered by the National Park Services. Thirty-nine units of the National Park Service have been designated Columbus Quincentennial Parks because of their association with the broad theme: The Continuing Encounter. All projects developed by the parks seek public understanding of Hispanic, Native American, and other ethnic group contributions to American history and culture. Contact: National Park Service, Public Information Office, Room 1013, Department of the Interior, 1849 C Street, N.W., Washington, D.C. 20240 (202) 208-4747.

Aurora Newsletter: Published quarterly with information on national programs and materials, news and upcoming events on the Fifth Centenary from dioceses and Catholic organizations. Also some civic and international news. Resources on Evangelization and on Fifth Centenary. Back issues are available. To order, contact: Fifth Centenary Office, 3211 Fourth Street, N.E. Washington, D.C. 20017 (202) 541-3151.

VII. Magazine Resources:

The following magazines can be obtained from the contact or source following the description.

Encounters Magazine: Sponsored by the Latin American Institute of the University of New Mexico and the Spain'92 Foundation of Washington, DC. In depth articles and listings of Quincentenary related projects in the U.S. To order, write: LAI, University of New Mexico, 801 Yale Blvd. N.E., Albuquerque, NM 87131 (505) 277-5985. Subscription is $12 a year.

The Living Light: Spring 1990 issue with two Fifth Centenary articles: ***From Trent to Puebla: Evangelization in Latin America*** by Bishop Nicolas de Jesus Rodriguez, and ***Who is St. Toribio of Mogrovejo*** by James Riley. For a copy write to: The Living Light, USCC Department of Education, 3211 Fourth Street, N.E. Washington, D.C. 20017.

Borinquen 500: Publication of the Puerto Rican Commission on the Fifth Centenary. For more information on activities write: Borinquen 500, Apartado Postal 4829, Viejo San Juan, P.R. 00925.

Momentum November 1991 Special Issue: "Fifth Centenary of the Americas: Education and Evangelization". Journal of the NCEA (National Catholic Educational Association). Specific cultural groups, multi-cultural curriculum needs, questions of teaching values and religion, and other faith and education topics within the context of the Quincentennial are all presented with extensive resource suggestions. To order, write: Momentum, NCEA, Suite 100, 1077 30th Street, N.W. Washington, D.C. 20007 (202) 337-6232.

VIII. Video/Audiocassette Resources:

The following videos and videocassettes can be obtained from the contact or source following the description.

Concert of the Discovery and The Adventures of Cabeza de Vaca: These are the names of two videos produced for the Northeast Hispanic Catholic Center by Mr. Jose Franco. The first video, Concert of the Discovery traces the paths taken by Spanish explorers and settlers through much of what is now U.S. as well as describing Spain's politics and history at the time of Columbus. The video relates the contributions of Spain to the thirteen colonies during the American Revolution. The second video, The Adventures of Cabeza de Vaca tells the adventures of the Spanish explorer and his companions, among which Andres Dorante, Alonso *del Castillo and Esteban de Azamor*, "the black".

A blend of Spanish and American Indian music helps heighten the cultural awareness of this documentary. For additional information contact: Northeast Hispanic Catholic Center, 1011 First Avenue, New York, N.Y. 10022 (212) 751-7045.

1492-1992: Five Hundred Years of Evangelization Video: Explains the main goals of the U.S. Bishops' Fifth Centenary programs, resources, and footage of opening Quincentennial events, Cross prayer service and multi-cultural pageants in various U.S. dioceses. 10 minute tape; Call (202) 541-3444 to order.

Catholic Evangelization Today: Ten cassettes $40 a set. For more information contact: Charismatic Renewal Office, Diocese of Rockville Centre, 129 Broadway, Hicksville, NY 11801 (516) 882-1163. Other resources available are: **Empowered to Bring Good News: St. Mark's Gospel**; ten talks; five cassettes at $25 a set, **More Powerful Life in the Spirit Seminars**; six cassettes $25 a set, and **Bringing Christ to My Everyday World**. All available in audio and video cassette (VHS).

Parish Home Video Network: Mobilizes faithful to share elements of the Catholic Faith through a home-to-home rotation of videos. For information send request on parish stationary with self-addressed fifty-cent stamped envelope to: Marian Media Apostolate, 2295 East First Street, Brooklyn, New York 11223. Tel. (718) 375-1245.

IX. A "Mixed Bag" of Resources:

The following are list of resources that can pertain to any and all of the resource material we have provided to you. The contact or source will be given. Otherwise contact the Fifth Centenary Office at (202) 541-3151.

Great Discovery Combo: Is the name for the materials the Children's Book Council has commissioned several prominent children's book illustrators and writers to prepare for the Quincentennial of the Discovery of America. These include a Discovery Display Kit, a Columbus mobile, and a New World bookmark set. The Discovery Kit includes a colorful wall chart depicting Columbus' four voyages, streamers, and an informational sheet with a brief listing of books about Columbus and exploration. For information contact: Children's Book Council, P.O. Box 706, New York, N.Y. 10276-0706.

Rediscover the Catholic Church: A handbook for parishes and schools of the Archdiocese of Boston. Articles step-by-step process, follow-up suggestions and resources for reaching out to the alienated and unchurched. Recommended as sample for other parishes and dioceses for 1992 Outreach Evangelization Projects. To order,

write: Office of Evangelization, 159 Washington Street, Brighton, MA 02135
(617) 783-4193.

Historical Rationale: Background paper by Fifth Centenary Committee for orientation, research, reflection and analysis on 500 years of Evangelization in the U.S.

Scholarly Texts and Publications: The Episcopal Conference of Spain has available many scholarly texts and publications on the Fifth Centenary through its Fifth Centenary Secretariat. Publications may be ordered from: Secretaria Nacional para el V Centenario. Anastro, 1, 28033 Madrid, Spain.

Columbus Explored: Retracing our Roots: Produced by the Office on Global Education, a program of the Church World Service and Witness Unit of the National Council of Churches. A two-hour learning journey for use for those unaware of the tragic consequences of Columbus'arrival. The curriculum examines present day implications and parallels. Designed for ages high school to adult. Cost: $1.00 each. To order, write: Church World Service, P.O. Box 968, Elkhart, IN 46515-0968.

Searching for America: This pamphlet summarizes Native American perspectives on the last 500 years which set in motion the most tumultuous years of change in human history. Each page contains a quote selected for its ability to stimulate discussion. An annotated bibliography and list of organizations directs reader to more information on this important topic of our times. An additional supplement containing a theological perspective on the Quincentenary kit available at no charge for church audiences. Cost: $2.95 each, 5/20 $2.00, 21/100 $1.75,101/500 $1.50, 501/1000 $1.20, 1000+ $.95 each. to order, write: Native American Task Force, C/O Church Council of Greater Seattle, 4759 15th Avenue NE, Seattle, WA 98105 (206) 525-1213.

Evangelization Materials: The Paulist National Catholic Evangelization Association has prepared a list of Evangelization materials and up to date resources for evangelization efforts. For a copy of this list write: Paulist National Catholic Evangelization Association, 3031 Fourth Street, N.E. Washington, D.C. 20017.

Mission 2009, The Future of the Catholic Church in the South: Symposium papers presented for the 50th Anniversary of the Glenmary Home Missioners. Papers focus on questions such as "How can the Church evangelize more effectively in the South?" What role will it play in the development of people and the liberation of cultural groups?" Who of the Church has the clearest opportunity to evangelize?" Talks available also in videocassettes for $39.95 each. (Six volume set for $199.95). For Videocassettes write or contact: Mission Office, Glenmary Home Missioners, P.O. Box 465618, Cincinnati, Ohio 45246-5618.

Mother of the Americas: Recently published by Aquinas Press is authored by Robert Feeney. The book is enthusiastically endorsed by Archbishops Anthony

Bevilacqua and Eugene Marino as a book that promotes devotion to Our Lady of Guadalupe as well as testimony to the faith of those whose lives have been touched by the Mother of God. It may be ordered from: Aquinas Press, 3604 16th Place, Forest Grove, OR 97116 ($7.50 with prepaid postage).

Columbianism and the Knights of Columbus: This book is a popular history of the Knights of Columbus, the world's largest Catholic Fraternal society. Columbianism had its origin in early 18th Century America, when poets focused on Columbus as the symbol of the new Nation. Founded in 1882, the Knights of Columbus affirmed a religious Columbianism, which they articulated in a unique fraternal medium. Featuring more than 200 rare illustrations, this book focuses on the ways in which Columbus has been perceived by the Order and how this perception has influenced its organization and activities. To order, write: Simon & Schuster Education Group, 15 Columbus Circle, New York, N.Y. 10023 (212) 373-7350. Fax: (212) 373-7390.

Faith and Fraternalism: When it was first published in 1982, this unique work was hailed as a vivid and authoritative portrayal of the origins and history of the Knights of Columbus, the world's largest Catholic Fraternal Society. Now extensively revised and expanded and filled with 100 rare illustrations, Faith and Fraternalism is both an up-to-date account of the Knights of Columbus and a unique contribution to American history. To order, write: Simon & Schuster Education Group, 15 Columbus Circle, New York, N.Y. 10023 (212) 373-7350. Fax: (212) 373-7390.

X. Bilingual Resources:

The following materials are available in English and Spanish or in Spanish only. The contact or source where to obtain the material will follow the description.

Raices y Alas/Roots and Wings: Songs for the New Evangelization. Produced by GIA Publications, this song collection, inspired by Heritage and Hope and the U.S. Catholic Fifth Centenary Observance, is a joint project of the Inst. of Hispanic Liturgy and the Fifth Centenary Office, coordinated by Composer Cuco Chavez. Some recordings are bilingual, some only in Spanish, some only in English, but the music book will be totally bilingual, as a contribution from Hispanic musicians to the total U.S. Catholic community for the Fifth Centenary. To order, contact: GIA Publications, 7404 So. Mason Avenue, Chicago, IL 60638. (708) 496-3800. Fax: (708) 496-2130.

Celebrando la Presencia Hispana: By Cuco Chavez, con la hermana Andrea Johnson, C.S.J. Cassette y cancionero con las canciones; La Salve, Celebrando, Flor y canto, Un Banquete, Tres en Uno, y los Salmos: Las Gracias, Mi Refugio, Aqui Estoy, Aclame, Pentecostes, y la Ascencion. Para ordenar escriba: Cuco Chavez, 921 No. Avenue 51, Los Angeles, California 90042.

Revista Ideal Publicada por Christian Commitment Foundation, Inc. 5446 S.W. 8th Street, Coral Gables, FL 33134. Conmemora el Quinto Centenario de Evangelizacion con relevantes articulos altamente ilustrativos sobre evangelizacion y mision en el pasado, presente y futuro. La revista cuesta $9.00 por 12 numeros y $18.00 por 24 numeros. Para suscribirse escriba a: Revista Ideal 5446 S.W. 8th Street Miami, FL 33134. Tel. (305) 443-5100. (Special Quincentenary issue available).

Quinto Centenario/Quincentennial Newsletter: Bilingual newsletter of the Organization of American States (OAS) with cooperation from Ohio State University and the National Quincentenary Commission of Italy for exchange of information among OAS members. To submit information or receive newsletter, write to: Organization of American States, Quinto Centenario, 1889 F Street, N.W. Washington, DC 20006-4499.

Announcing the Gospal Every Day (Anunciar el Evangelio Todos los Dias: Bilingual publication by Rev. Segundo Galilea. The reflections upon the daily Gospels presented within these pages are the fruit of the author's contact and pastoral experience with diverse Christian communities, particularly in Latin America. They have been arranged so as to offer priests, religious, community facilitators and lay persons daily nourishment for their ministries, professions and Christian lives. 224 pages $5.00. Order from Northeast Hispanic Catholic Center, 1011 First Avenue, New York, N.Y. 10022. For additional information call
(212) 751-7045.

Testigos de la Fe en la America Latina (Witness of Faith in Latin America): 162 pages. $5.00 from the discovery to our days, by Emil L. Stehle. History of the Great Saints of Latin America: Toribio de Mogrovejo, Rosa de Lima, Martin de Porres, Pedro Claver and others. May be order from: Centro Catolico Hispano del Nordeste, 1011 First Avenue, New York, N.Y. 10022.

Raices: In Search of Our Hispanic Heritage: Bilingual video program that will enable Hispanic Americans learn more about their family origins and heritage. After inputing their surnames, participants will find out where in Spain their names first originated, along with occupational associations and examples of noteworthy people with the same name. Will be installed in museums, libraries, Hispanic festivals, and schools late in 1992. For more information, write: Carlos Ramirez, Inc., 234 East 72nd Street, New York, N.Y. 10021. (212) 570-9511.

Noticias del Quinto Centenario: A series of nine Quincentenary-related publications published by the Embassy of Spain's Education Office. Written entirely in Spanish. The series is intended for high school and college students. Each series with focus on different themes including the "Era of the Encounter" and "Spain's Influence in the U.S.". For more information, write: Embassy of Spain, Education Office, 1350 Connecticut Avenue, N.W.,Suite 1050, Washington, D.C. 20036. (202) 452-0005.

Huellas y Caminos: Historia Hispana: Esta libro ayuda a estimular la creatividad de grupos juveniles parte de la serie de publicaciones del Instituto Pastoral Hispano del Sureste, ***Pascua Juvenil***. Este numero enfoca en forma particular, la historia de los hispanos en los Estados Unidos y las huellas que llevan al pueblo hispano a trazar sus "caminos." La Serie ***Pascua Juvenil*** puede obtenerse escribiendo a: SEPI, 2900 S.W. 87th Avenue, Miami, FL 33165.

Biografias de Hispanos: Publicada por la Casa Editora de Raintree Publishers, especializada en libros de ninos, en ingles y espanol. La serie fue editada por el doctor Frank de Varona, Superintendente Adjunto de la Junta de Educacion del Condado de Dade. Los Libros describen la vida y contribuciones de los hispanos a cada faceta de la historia de este pais y sera utilizado por las escuelas publicas y privadas para ensenar las contribuciones a este pais de este grupo etnico. Para mayor informacion sobre esta serie de biografias, dirigirse a Raintree Publishers, 310 W. Wisconsin Avenue, Milwaukee, WI 53203 (800) 558-7264.

Salir O Quedarse? Compromiso Misionero de America Latina en sus 500 Anos de Evangelizacion: By Jose Marins, Teolide M. Trevisan and Carolee Chanona. The book deals with the three authors' missionary journeys through the Asian continent, presenting specific missionary proposals to implement a missionary commitment from Latin America. Which programs of the Latin American Church served to reach this point of Maturity? Which experiences? Can Latin America share these experiences with the world at large? To order, contact: Centro de Reflexion Teologica, A.C. 1989. Rio Churubusco 434, C.P. 04100, Coyoacan, Mexico, D.F. Tel: 534-66-52.

Maria-Liberacion y Comunidad Eclesial de Base: By Jose Marins y Equipo, Teolide M. Trevisan and Carolee Chanona. Marins experiences in the process of the Latin American Church. To order, contact: Centro de Reflexion Teologica, A.C. 1989. Rio Churubusco 434, C.P. 04100, Coyoacan, Mexico, D.F. Tel: 534-66-52.

Memoria Peligrosa: Heroes y Martires en la Iglesia Latinoamericana: This is a pastoral series book and accompanying photographs of the heroes and martyrs of Latin America. People who have died defending the poor and the oppressed. The book describes and documents persecution and martyrdom in Latin America today. To order, contact: Centro de Reflexion Teologica, A.C. 1989. Rio Churubusco 434, C.P. 04100, Coyoacan, Mexico, D.F. Tel: 534-66-52.

Dios o El Oro en las Indias: By Rev. Gustavo Gutierrez. A very insightful book on the missionary and theological perspective of de Las Casas. Ediciones Sigueme - Apartado 332 37080, Salamanca, Espana.

Derechos y Deberes Entre Indios y Espanoles en el Nuevo Mundo Segun Francisco De Vitoria: (Rights and Obligations of Indians and Spaniards in the New World, according to F. De Vitoria. Text selections by Luciano Perena Vicente, Pontifical

University of Salamanca, Spain. Trans. Catholic University of America, Washington, D.C. (Bilingual edition) To order, contact: CUA School of Philosophy (202) 319-5259.

CELAM (Consejo Episcopal Latinoamericano): Extensive collection of Fifth Centenary publications available only in Spanish from Centro de Publicaciones - CELAM Transversal 67 NO. 173-71, Telephone: 671-4789-Apdo. 51086, Bogota, Columbia.

A People Called...To Faith, Prayer, and Love: Bilingual publication of five articles recounting the history of the Archdiocese of Miami, from Florida's Catholic roots in 1513 to present day multi-cultural Church in 1991. Recommended as sample for other dioceses of the Quincentennial study of religious and cultural roots. To order, write Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138. Tel. (305) 757-6241.

XI. Additional Organizational Resources:

We have mentioned many organization resources in the above topics. The following are additional organizations where you may obtain educational materials related to the Fifth Centenary.

Tekakwitha Conference
National Center
P.O. Box 6768
Great Falls, MT 59406
(406) 727-0147

Christopher Columbus
Quincentenary Jubilee Federal
Commission
1801 F Street, N.W.
Washington, DC 20006
(202) 632-1992

The Freedom Trail
8391 Main Street
P.O. Box 302
Ellicott City, MD 21043
(301) 596-5253

Racial Justice Working
Group
National Council of Churches
475 Riverside Drive
New York, NY 10115
(212) 870-2298
[Study/action packet, includes
list of resources]

XII. Multi-Cultural Organizational Resources:

Associated Publishers
1407 14th Street, N.W.
Washington, D.C. 20005
(202) 265-1441
[Black History Month kits for
K-12 students]

Center for Southeast Asian
Studies
Peggy Choy
Rm. 4115/Helen C. White Hall
600 North Park Street
University of Wisconsin
Madison, WI 53706
(608) 263-1755

Chaselle, Inc.
Department MC
9645 Gerwig Lane
Columbia, MD 21046-1503
1 (800) 242-7355
[Free catalog of multi-cultural
teaching aids, arts and crafts,
games, literature for grades
K-8]

Dorothy Millhofer
MacMillan Publishing
866 Third Avenue
New York, NY 10022
(212) 702-2000
[Free list of multi-cultural books
for K-12 students]

National Black Catholics Clergy
Caucus (NBCCC)
10932 St. Clair Avenue NE
Cleveland, OH 44108
(216) 451-3262

Asian Resource Center
P.O. Box 15275
Washington, DC 20003
(202) 547-1114

Rabbi Mark Levine
Board of Jewish Education
of Greater Washington
11710 Hunters Lane
Rockville, MD 20852
(301) 984-4455

Children's Book Press
6400 Hollis Street
Suite #4
Emeryville, CA 94608
(415) 655-3395
[Free catalog of multi-cultural
and bilingual picture books for
ages 4-12]

SEPI Book Service
South East Pastoral Institute
2900 S.W. 87 Avenue
Miami, FL 33165
(305) 223-7711

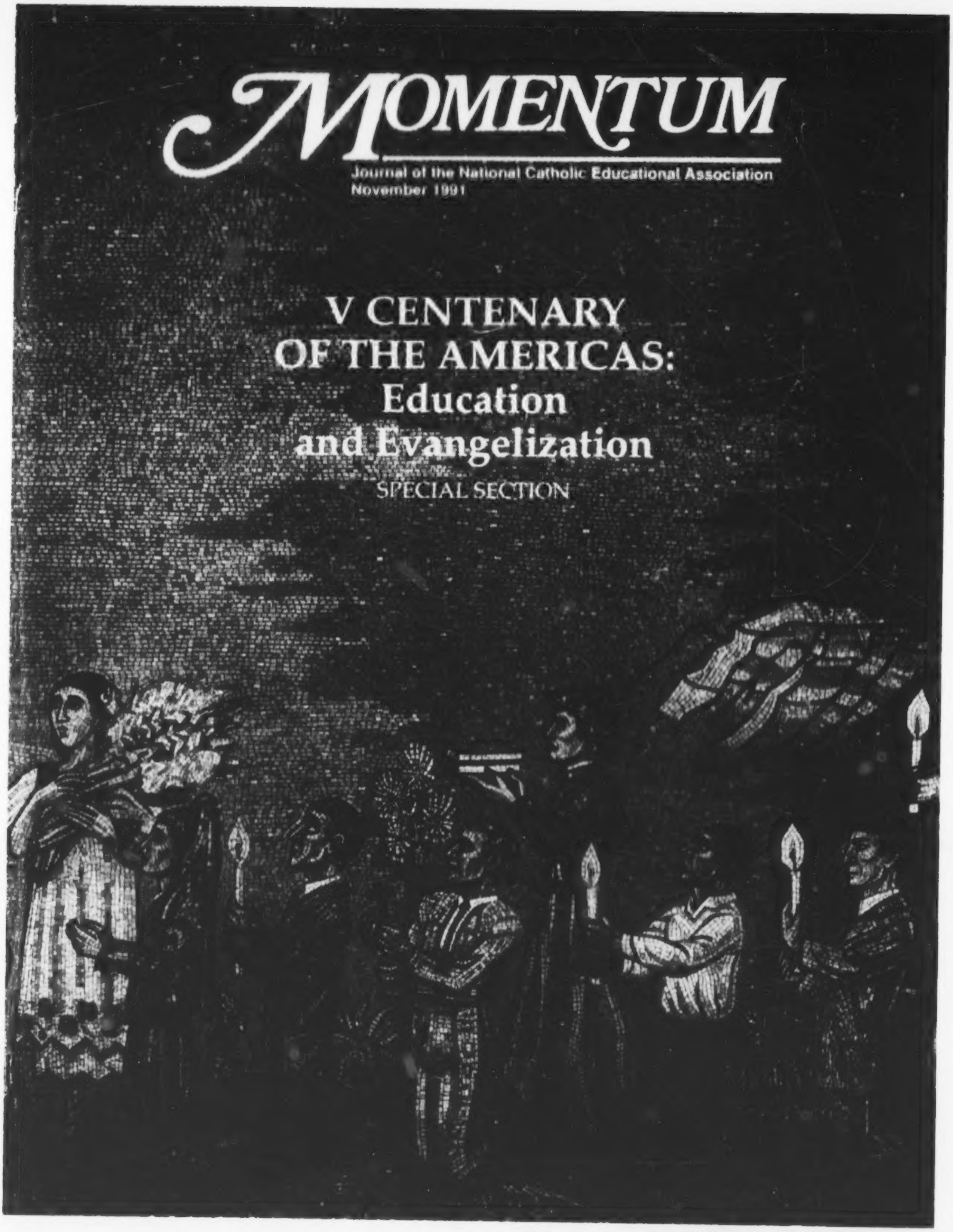
Mexican American Cultural Center
3019 W. French Place
San Antonio, TX 78228
(512) 227-1297

National Conference Catholic Bishops
Secretariat for Black Catholics
3211 Fourth Street, N.E.
Washington, DC 20017
(202) 541-3177

N.E. Hispanic Pastoral Center
1011 First Avenue North
New York, NY 10022
(212) 751-7045

Key Figures in the Evangelization of the Americas

compiled by
Catholic News Service



MOMENTUM
Journal of the National Catholic Educational Association
November 1991

V CENTENARY OF THE AMERICAS: Education and Evangelization

SPECIAL SECTION

BEST COPY AVAILABLE

Photos of Some Early American Evangelizers

Pierre Toussaint (1766-1853)
Former slave evangelized among Haitian refugees in New York City
(CNS photo)
With Kit 26, Quincentenary; Article 3.

Junipero Serra (1713-1784)
Franciscan missionary founded nine California missions
(CNS photo)
With Kit 26, Quincentenary; Article 3.

Eusebio Francisco Kino (1645-1711)
Jesuit priest established 24 missions in Mexico and U.S. Southwest
(CNS illustration by Frances O'Brien)
With Kit 26, Quincentenary; Article 3.

Jacques Marquette (1637-1675)
Jesuit priest was most prominent missionary in Great Lakes area
(CNS photo)
With Kit 26, Quincentenary; Article 3.

BEST COPY AVAILABLE

St. Isaac Jogues (1607-1646)
Spread Gospel among Huron nation in Canada
(CNS photo)
With Kit 26, Quincentenary; Article 3.

John Carroll (1735-1815)
First U.S. bishop supported freedom for American colonies
(CNS photo)
With Kit 26, Quincentenary; Article 3.

St. Elizabeth Bayley Seton (1774-1821)
U.S.-born saint founded first U.S. religious community, helped begin U.S. parochial school system
(CNS photo)
With Kit 26, Quincentenary; Article 3.

BEST COPY AVAILABLE

Blessed Kateri Tekakwitha (1656-1680)
"Lily of the Mohawks" revered by Native Americans
(CNS photo)
With Kit 26, Quincentenary; Article 3.

St. Frances Xavier Cabrini (1850-1911)
Missionary Sisters of the Sacred Heart founder also founded schools, convents, orphanages and hospitals
(CNS photo)
With Kit 26, Quincentenary; Article 3.

St. John Nepomucene Neumann (1811-1860)
Missionary to German-speaking immigrants opened parochial schools while bishop of Philadelphia
(CNS photo)
With Kit 26, Quincentenary; Article 3.

BEST COPY AVAILABLE

St. Martin de Porres (1579-1639)
Known as patron saint of interracial justice
(CNS photo)
With Kit 26, Quincentenary; Article 3.

BEST COPY AVAILABLE

GUADALUPE APPARITION -- The apparitions of Our Lady of Guadalupe in 1531 helped the indigenous peoples of Mexico understand that Christianity included them as well as the Spanish missionaries. In this artist's representation of the appearance, the Mexican peasant Juan Diego stands with roses spilling from his cloak while underneath the image of the Virgin is imprinted on his mantle. (CNS photo) With Kit 26, Quincentenary; Article 2.

Biographies of Some Early American Evangelizers

compiled by
Catholic News Service

Key Figures Influenced Evangelization in the Americas

By Ed Barmann
Catholic News Service

Several Catholic figures stand in the forefront of evangelization of the Americas. Listed here are 15 of them.

Juan de Padilla (1500-1544): Murdered by Indians, he was the first Catholic missionary martyred within the present U.S. boundaries. The Spanish-born Franciscan priest came to Mexico about 1528 and accompanied Francisco Coronado's expedition to New Mexico, Colorado and central Kansas. He established a mission on the Rio Grande in New Mexico. When Coronado returned to Mexico, Juan de Padilla remained in Kansas territory to live among Indians and evangelize them.

St. Martin de Porres (1579-1639): Born of a Spanish father and African mother in Lima, Peru, he is known as the patron saint of interracial justice. Though he never set foot in North America, the Dominican brother has inspired African Americans and Catholics in many countries because of his holiness and service to the poor, sick, slaves and orphans.

Andrew White (1579-1656): Called the "apostle of Maryland," the English Jesuit and two other missionaries came to Maryland in 1634, where they established missions among settlers and Native Americans. He authored a pamphlet to attract new colonists to the church and wrote a grammar, dictionary and catechism for the Piscataway Indians in their native tongue. Arrested by Puritans in 1644, he was sent back to England and tried for treason but won acquittal.

St. Peter Claver (1581-1654): Called "the slave of the slaves," he has inspired black Catholics throughout the Americas. He was a priest and physician whose preaching and personal service are said to have resulted in the conversion of more than 300,000 slaves. Working in Cartagena, Colombia, he met each slave at dockside with a basket of food, medicine and a consoling word.

St. Isaac Jogues (1607-1646): He was among a group of French Jesuits later known as the North American martyrs. He spread the Gospel among the Huron nation in Canada. Captured by the Iroquois Mohawk tribe and imprisoned in what is now Auriesville, N.Y., he escaped and fled to France in 1643. He returned the next year, negotiated peace with the Mohawks, but on a subsequent visit the tribe blamed him for disease and a crop failure and executed him. He was the first white man to discover Lake George.

Jacques Marquette (1637-1675): The most prominent missionary in the Great Lakes area, the Jesuit priest served in Michigan, Wisconsin and Illinois, learning to speak six Indian dialects. He joined Louis Joliet's six-man 1673 expedition to find a waterway south to the Gulf of Mexico. In a 2,500-mile canoe trip, he and Joliet were the first white men to explore the Mississippi River southward to the confluence of the Arkansas River, and his maps of the region blazed the trail for future missions.

Eusebio Francisco Kino (1645-1711): The Jesuit was sent to Mexico in 1680 and distinguished himself as a missionary, cartographer, historian, colonizer, farmer, ethnologist and builder. He established 24 missions in Mexico and the Southwest United States into a "parish" which covered an area larger than his native Italy. He brought cattle, horses and sheep to the area, and planted wheat, cereals and fruit. His maps were so accurate that they did not become obsolete until 200 years after his death.

Blessed Kateri Tekakwitha (1656-1680): Known as the "Lily of the Mohawks" she was orphaned as a child, was captured by the Mohawks and forced to marry a pagan chief. At age 20, her baptism by a French Jesuit resulted in ostracism by her tribe. She walked 200 miles in the snow to a Christian Indian village near Montreal to receive the Eucharist for the first time. In 1679, she took a vow of chastity. In her short life, she was known for her austerity, holiness and charity.

Junipero Serra (1713-1784): The Spanish-born Franciscan missionary accompanied Gaspar de Portola's land expedition from Mexico to Upper California and founded nine missions stretching from San Diego to San Francisco. He is said to have baptized more than 6,000 people, most of them Indians, and translated a catechism into their language. He introduced domestic animals, agriculture and several European trades at the missions, which raised the Indians' standard of living. In recent years he has been at the center of controversy as some Native Americans allege he abused Native Americans and tried to squelch their culture.

John Carroll (1735-1815): Patriot, teacher and promoter of education, the first U.S. bishop is sometimes called the "father of the American Catholic Church." He was a supporter of freedom for the American colonies, established congenial relations between the new U.S. church hierarchy and the U.S. government, and worked for the adoption of the First Amendment's freedom of religion clause and a constitutional prohibition of a religious test for candidates for public office.

Pierre Toussaint (1766-1853): He worked to evangelize and minister to Haitian refugees, black and white, as well as destitute African-Americans, homeless, and victims of yellow fever and cholera epidemics in New York City. He was brought from Haiti to New York as a slave, and when his master died, provided for the man's widow for 20 years while working as a hairdresser. He helped purchase the freedom of many slaves, including his Haitian wife, and their home became a refuge for orphaned black children.

St. Elizabeth Bayley Seton (1774-1821): The first U.S.-born saint, she was a convert from Anglicanism, a widow and the mother of five children when she founded the Sisters of Charity, the first U.S. religious community in 1808. With the backing of Archbishop John Carroll, she initially opened a school for girls in Baltimore, then a year later moved her community to Emmitsburg, Md., to operate a school for poor children — an institution which was the beginning of the parochial school system in the United States.

St. John Nepomucene Neumann (1811-1860): Admired for his holiness, preaching, spiritual writing and charity, he was the first U.S. male citizen to be canonized. Born in Bohemia, he was ordained in New York City to work among fellow German-speaking immigrants and was a missionary first in upstate New York, and later as a Redemptorist priest in Maryland, Virginia, Pennsylvania and Ohio. At 41, he was named bishop of Philadelphia, where he was credited with organizing a parochial school system, opening 98 schools in eight years.

Isaac Hecker (1819-1888): A convert to Catholicism, he was expelled from the Redemptorist order for making an unauthorized trip to Rome. With papal blessing, he then founded the Congregation of Missionary Priests of St. Paul the Apostle (the Paulists), a community dedicated to the conversion of non-Catholic Americans. He became the leading Catholic journalist in the United States, founding and editing The Catholic World magazine and establishing the Catholic Publication Society, forerunner of the Paulist Press, to distribute Catholic books and pamphlets nationally.

St. Frances Xavier Cabrini (1850-1911): The first U.S. citizen to be raised to sainthood, she is credited with the foundation of 67 schools, convents, orphanages and hospitals over a 22-year period in the United States. Born in Italy, she founded the Missionary Sisters of the Sacred Heart, dedicated to the education of girls. She came to New York in 1889 to work among Italian immigrants, but her work, which included conducting adult classes in Christian doctrine, soon spread to Chicago and other U.S. cities.

Guadalupe Apparitions Key to Evangelization of Hispanics

By Julie Sly
Catholic News Service

The account of the Virgin Mary's appearance to Juan Diego in Mexico in 1531 is simple. He was an older, hardship-beset peasant, and she appeared to him as a young Indian woman with a message of hope. She sent him to the bishop to ask that a church be built where she appeared, and when the prelate didn't believe him, she sent him back again with proof — a cloakful of roses in December and under them, her image on his mantle.

The apparitions of Our Lady of Guadalupe have been called the central event in the evangelization of 16th-century Mexico. The Guadalupe event helped the indigenous peoples of Mexico understand that Christianity included them as well as the Spanish missionaries, and they began more readily to accept the Christian faith.

The Guadalupe apparitions and the people's reaction represented a positive evolution in religious thought and experience. It was not a violent rupture, according to Father Virgil Elizondo, rector of the Cathedral of San Fernando in San Antonio and an expert in Hispanic spirituality.

In an interview with Catholic News Service, Father Elizondo said the Guadalupe experience is central to any understanding of Mexican Catholicism today. And the quincentenary observance in 1992, he said, provides an opportunity to focus on Our Lady of Guadalupe's presence and role as "mother of the Americas."

When the Aztec maiden appeared to Juan Diego and spoke to him in the Aztec language at Tepeyac, an Aztec shrine, it was "a unique moment in the recorded history of our planet," said Father Elizondo, founder and former president of the Mexican American Cultural Center in San Antonio.

"Never before and never again will you have the meeting of two world powers — European and Native American — with such totally different world views and religious understandings," he said. "The Spanish missionaries thought they had to uproot the Native American values, while Our Lady showed that they could be respected."

The conversation between Juan Diego and the Virgin indicates that she expressed Christian truths in Aztec terms and with a deep commitment and concern for the people, especially the poor and powerless.

"Every bit of the image of Our Lady had special significance to the Indian world. It was a message that something new was happening out of the depths of their own earth sanctuary," Father Elizondo said. "Our Lady brought a new prophetic tradition combining the God of heaven and earth."

"The bottom line is that, in Our Lady, a new people is born and resurrected," he said. "The Aztecs had experienced a collective death under the Spaniards and wanted only to die. With the apparitions of Our Lady, they want to live again — begin their religious festivals and songs and dances."

The Guadalupe event came during an otherwise bleak period of history for the Mexican people, Father Elizondo noted. Many, if not most, of the Spanish missionaries, however, resisted the growth of this devotion, identifying it with the former paganism of the native peoples.

Slowly over the centuries, however, the devotion grew in recognition. Shortly before the Independence period in the 18th century, Our Lady of Guadalupe emerged as the principal religious and national symbol. The devotion continues to have broad implications for Hispanic spirituality, Father Elizondo said.

Our Lady of Guadalupe "symbolizes the real spiritual birth of the people we call Americans — Native, Latin, North and South," Father Elizondo said. "As Pope John Paul said on his first visit to Mexico, the only way you can come to know the Americas is through the event of Guadalupe. She unified what appeared to be opposites into one coherent reality, and proclaimed she was the mother of all peoples of the Americas."

During the quincentenary observance, the devotion to Our Lady of Guadalupe can be recognized as an important tool for spiritual renewal, as well as a symbol of sensitivity to cultural, racial and religious differences, Father Elizondo said.

Our Lady of Guadalupe "is continually being reinterpreted by different generations who make the devotion their own, and it gives them new life," he said. "She appears in dramas, processions, songs, dances, symphonies and even tattoos.... Young people identify with Guadalupe through music and art. The devotion is the most original thing that has come out of the Americas."

While each Latin American group has a particular devotion to Mary, all groups recognize Our Lady of Guadalupe as "the core devotion for the Americas," Father Elizondo added. "The church is one vehicle passing on her message, but I dare say it is not the most important one. The image is passed on by the people — from the prisoner to the soldier, to the grandmother who lights a candle for Our Lady."

Columbus Quiz

Catholic News Service

Here's a Columbus IQ quiz. Answers follow.

1. True or false:
   Many scholars believed the world was round before Columbus set sail.

2. Christopher Columbus was
   a. Genoese.
   b. Castilian.
   c. Portuguese.
   d. French.

3. Oct. 12 celebrates the
   a. birth of Columbus.
   b. day Columbus set sail from Spain.
   c. day Columbus landed at San Salvador.
   d. day Columbus returned to Spain.

4. As Columbus sailed through the Caribbean and along the coast of South America, he gave places names that reflected his religious faith and loyalty to his Spanish patrons. Match the location with the appropriate description.
   1. Santa Maria was wrecked here Dec. 25, 1502.
   2. Columbus's first landfall.
   3. On his third voyage, he saw three hills on this island.
   4. Dominicans and Haitians call it home.
   5. Patron of those fighting to expand Christendom.
   6. Columbus sighted this island on the Sabbath.

   a. Dominica.
   b. Trinidad.
   c. Santa Maria de Guadalupe.
   d. San Salvador.
   e. Navidad.
   f. Hispaniola.

5. Many words from the native languages of the Caribbean and South America have been assimilated into English. Which one of the following familiar words did not originate in the Caribbean or South America?
   a. barbecue.
   b. canoe.
   c. calypso.
   d. hurricane.
   e. tobacco.
   f. tomato.

6. Who won the seagoing race from Europe to the Orient?
   a. Christopher Columbus.
   b. Vasco da Gama.
   c. Marco Polo.
   d. Ferdinand Magellan.

7. Who controlled the larger empire: Charles V or Montezuma II?

8. By transporting plants and animals between the Old World and the New, Columbus changed forever the destinies of the people of North and South America, Africa, and Europe. Match up the commodity with its description.
   1. South American native helped fuel the Industrial Revolution.
   2. Caribbean in origin, now a staple of African diet.
   3. Unknown to Indians before the 16th century.
   4. Unknown to Europeans before the 15th century.
   5. Grown by the Aztecs; adopted by Italians.
   6. Caused more human migration than any other crop.

   a. tomato.
   b. sugar cane.
   c. potato.
   d. horses.
   e. cassava.
   f. tobacco.

9. Shortly after Columbus' first voyage, the lands he had claimed were divided between Spain and Portugal. Who made this division?
   a. the pope.
   b. the Spanish monarch.
   c. the Portuguese monarch.
   d. Christopher Columbus.

10. During the height of colonization, approximately how many Africans were brought to the Caribbean each year to work on plantations?
   a. 1,200.
   b. 5,000.
   c. 7,500.
   d. 13,000.

Columbus Quiz

Answers to Columbus IQ Quiz

1. True. Ancient Greeks and Arabs had calculated that at the equator, a degree covered about 60 nautical miles.

2. a - Columbus was born in 1451 in Genoa, moved to Lisbon, Portugal, in 1478, and died in Valladolid, Spain, in 1506.

3. c - Five weeks after leaving La Gomera in the Canary Islands, Columbus and the fleet reached land on Oct. 12, 1492.

4.
   - 1-e Navidad is the Spanish word for Christmas.
   - 2-d Columbus named the island San Salvador — Holy Savior — in gratitude for a safe voyage.
   - 3-b Trinidad was named for the Holy Trinity.
   - 4-f Hispaniola is a derivation of La Espanola — Spain.
   - 5-c Columbus asked for help from the Virgin of Guadalupe during a storm on his return trip to Spain. He visited her shrine in June 1493 to give thanks for being saved and to prepare for his second voyage, which would carry Christianity to the New World.
   - 6-a Domingo is the Spanish word for Sunday.

5. c - In Greek mythology, Calypso was a sea nymph. Barbecue, canoe, hurricane, and tobacco are all derived from the Carib language; tomato, from Aztec.

6. b - Vasco da Gama sailed around Africa to India in 1499. Marco Polo, 15 years old, made the journey from Venice to Peking on foot; Columbus never reached the Orient; in 1520, Ferdinand Magellan found the western strait that led to the Pacific and the Spice Islands.

7. Emperor Montezuma II's empire of 10 million Aztecs was larger than Charles VI's Spain.

8.
   - 1-c By providing cheap, readily grown, nutritious food, the potato enabled the European population to soar; Ireland experienced a fivefold increase in just one century. During the potato famine of the 19th century, hundreds of people died of starvation weekly; still others left Ireland to seek a better life in America.
   - 2-e Slave traders took cassava, a root, to Africa within a few years of Columbus' voyage; corn, chili peppers, pumpkins and sweet potatoes are other native American crops that now feed hundreds of millions of people in Africa.
   - 3-d Horses had evolved in America, but became extinct during the Ice Age. In the early 1500s, Herman Cortez and his men came ashore on the Caribbean coast of Mexico with 16 horses — many of them descended from the horses Columbus brought to the Caribbean.
   - 4-f The Arawak Indians of Cuba grew and smoked tobacco, a crop that eventually attained worldwide popularity. Today, tobacco is Cuba's most profitable crop.
   - 5-a In addition to the tomato, other crops grown by Indians in North and South America include cocoa, pineapples, beans, and peanuts. These crops are more valuable than all the gold the Americas ever produced.
   - 6-b Africans were brought to the Caribbean a few years after Columbus brought sugar cane to Hispaniola. The native population had all but disappeared and the colony's only hope for economic survival was sugar cane grown by enslaved Africans.

9. a - The pope made the division — on the condition that the people living there be Christianized.

10. d-13,000. It is estimated that each ton of sugar produced on the plantations devoured one African life.

- - -

Reprinted from the seven-part PBS series "Columbus and the Age of Discovery," with permission of station WGBH, Boston.

About the Authors

Born in Baní, Dominican Republic, Marina A. Herrera, was the first Latin American woman to obtain a Ph.D. in theology in the US—Fordham, 1974. She taught in the Archdiocese of Chicago elementary schools and in several institutions of higher learning: Empire State College, New York Theological Seminary, Georgetown, Mundelein College, and Wesley Seminary. In the quincentenary year Dr. Herrera has been a consultant to the NCB Fifth Centenary Committee on the Pastoral *Heritage and Hope*, and *Encounters with Faith* and co-authored *The Cross: Our Heritage and our Hope* and the Prayer Service honoring the Quincentenary Cross. Dr. Herrera was the keynote speaker at three Symposia marking the arrival of Christianity in the Americas: Barry University, Dayton University and the Washington Theological Union. Her most recent writings include: "Meeting Cultures at the Well," *Religious Education*, (Spring 1992); "The Importance of Intercultual Skills," on *Common Journey, Different Paths: Spiritual Direction in Cross-cultural Perspective*, (Orbis 1992); and *A Strategic Plan to Prepare Ministers for the Multicultural Church*, (June 1992). This last work is the product of two years of research for the Washington Theological Union where she lectures in the Missiology Department. She has conducted workshops on planning and developing strategies for intercultural communication/collaboration/celebration in educational and religious settings.

Maria Luisa Gaston, Cuban-born single mother of teenager, Mel, calls herself "an educator at heart" even when involved in pastoral planning and administration. With a B.S. in Science and Philosophy from Cabrini College (PA) and a M.A. in Religious Studies from Catholic University (DC), Maria has taught all ages in the past 23 years, from Science, Math, Religion and Art in elementary and high school, to Communications and Human Relations, Ecclesiology, Hispanic Ministry, Pastoral Planning and Group Dynamics in colleges, seminaries and pastoral institutes.

During the past 15 years her commitment to Hispanic ministry took her to Baltimore, Maryland; Waukesha, Wisconsin and Miami, Florida working with parish, diocesan and regional pastoral ministry and adult education. She also worked in planning and facilitating local and national programs for leadership development, such as, the III Hispanic Encuentro, and was in the drafting team of the National Hispanic Pastoral Plan approved by the U.S. Bishops in 1987.

Since 1989 she has been National Coordinator of the U.S. Bishops' Fifth Centenary Committee, which produced the pastoral letter *Heritage and Hope*, the Handbook *Encounters with Faith*, the *Cross Prayer Service*, the *Historical Rationale*, the newsletter *AUROLA* and other resources for evangelization, historical reflection and multi-cultural dialogue during the Quincentennial observance.

FIFTH CENTENARY PRAYER

Your Word of Life, O God,
reached these lands five centuries ago,
and calls us still to proclaim
the saving message of Christ.

We pray today for a dawn
of new evangelization in these lands.
Send us out to draw others to You,
into your peace, into the Church,
into lives dedicated to the Gospel.

As people of many cultures and races,
may our voices speak together
and hope and welcome to all.
May our hands lift high the torch
of new life and solidarity.
May our hearts yearn for justice and truth.
Renew in us the courage and strength
to reach out to the neediest in our midst.

United in faith and prayer, with Mary,
Virgin Mother of the Americas,
keep us ever steadfast in your love
as we strive for your vision
of a world renewed.

We ask this through Christ, Our Lord.
Amen.

Approved by the Ad Hoc Committee for Observance of the Fifth Centenary of Evangelization in the Americas

National Catholic Educational Association
Suite 100, 1077 30th Street, NW
Washington, DC 20007-3852
(202) 337-6232